

AN ANSWERE TO
GEORGE GIFFORDS

PRETENDED DEFENCE OF READ

praiers and deuised Litourgies with his vngodlie cauils &
wicked sclanders comprised in the first parte of his
last vnchristian & reprochfull booke entituled

A SHORT TREATISE against the
Donatists of England.

BY IOHN GREENWOOD

CHRISTS POORE AFFLICTED

Prisoner in the Fleet for the
truth of the gospel.



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AN ANSWER TO

GEORGE GIFFORDS

PRINTED BY BENNETT OR RICHARD

printed and bound together with his works
wicked persons comprised in the first part of his
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Domesticks of England.

BY JOHN GREENWOOD

CHRISTOPHER POORE AFFRONTED

Printed in the Fleet Street

near the Temple



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The preface to the Reader

11 *What man knoweth the things of a man if not the Spirit of man which in himself: Euen so the things of GOD knoweth no man if not the Spirit of GOD.*

1. Cor. 2. 12 *Now we haue receiued not the Spirit of the world, but the Spirit which of God, that we might knowe the things of GOD giuen vnto vs.*

13 *Which things we also speake, not in the wordes taught of mans wisdom, but in wordes taught of the Holy Ghost, we compare spirituall things to spirituall things.*

MY first writing being about that spiritual exercise of praier & true inuocation of GODS reuerend name, wherby the distressed soule of man, loadē with the burden of sinne, compassed also about with so many deceitful enimies, cōtynual assaults of Satan, rebellion of the flesh, entisements of the world &c. seeketh daylie help of GOD the Father, giuer of all good giftes, hauing thorough IESVS CHRIST free accessse by the direction of his holy spirit, for all occasiōs to vnburden yt self of whatsoever grief, or occasion of thankes yt is moued with. I ought still, and by GODS assistance shall keepe me in the meeknes of the spirit, not withstanding his vnchristiā railings, sclanders, & reproches against me and the truth. I then shewed that no other prayer could vtter & ease the seuerall occasions & distresses of this conscience, & that no other mans writing could speake for this soule vnto GOD, but the heart & mouth of him that prayeth for himself, or is chosen the mouth of manie, vttering to GOD his or their mindes for their present wantes or occasions of thankes giuing, according to the will of GOD, as neede & occasiō vrgeth, and the spirit giueth vtterance. And I furder proued that onlie this prayer pleaseth GOD, and is grounded of faith; to this effect I brought many reasons out of GODS worde, admiring the ignorance of this age, wherin (hauing had the gospell of CHRIST thus manie yeares in our owne language to search and try all things by) whole congregations do make no other prayer to GOD, then reading ouer certeine numbers of wordes vpon a booke from yeare to yeare, moneth to moneth, day to day &c. the same matter & wordes as they were stinted, euen out of that *Paradis*, englished out of Antichrists masse-booke; besides priuate reading of mens writings instead of praying. And seing this counterfeit shew of worhipp & pretended prayers was made cōmon mar-

chandize in euery assemble by this Antichristian priesthood, & that all men euery where were compelled to bowe downe here-vnto, and to offer vp such counterfeit sacrifices; I perceaued the first principle of religion (which is to inuocate the name of the true God, through the mediation of CHRIST in spirit & truth, with heart & voyce, for our present wates according to the wil of God) was neuer yet sincerely taught by these time-seruing Priests: But as an agreeable seruice to the humors of earthlie minded men which haue not the spirit of God, this ware was thrust vpo all people, they well knowing, that such a ministerie and such a Church of wordlinges could neuer haue stood, without such a Samaritan worshipp, and Egyptian calf; and like earthlie deuises to counterfeit a religio, al men inclyned to some. And long haue I heard this pretended worship inueyed against by many (sometimes zealous) for the errours and confused order therof: Yet could I not heare anie to sett downe or teach, which was the true prayer that only pleased God, manie contriuing diuers formes of wordes, as though they had knowen the heart of man, counselled them to reade them; day vnto day, yeare vnto yeare, at euening, morning, dinner, Supper &c. by portion, measure, and stint, as an offering to God, what state soeuer the soule were in; not teaching the difference betweene reading vpon a booke, & prayer vnto God, all this tyme. So that true & only prayer hath not beene taught all this tyme, & those that knewe how to pray aright neglect it, this reading being most easie as they thinke, & they aprest therunto, compelled in the publique assemblies thus to mocke with God, after the maner of the papists mattins, true zeale no where founde, but in the persecuted remnant.

These my first writings, caryed abroad by such as desired true instruction, and willing to make others partakers of such benefites as God imparted vnto them, yt fell into Mr. GIFFORDS hand; Who (as yt seemeth being a marchaunt of such ware, synding the gayne of the priesthood to depend herevpon, or as he saith *(the peace & uniformitie of the Church)* made heed vnto yt; and that not with purpose (as the fruite of his labour sheweth) to edifie others, but standing himself a minister to this Litargie, hauing made shipwreck of that conscience he sometimes was thought to haue; with all bitternes of spirit, & carnall wisdom, hauing no more sauour of grace in his writings, the there is taste in the white of an egge, fleeth vpon me with vncharitable raylings, scanders &c. And loadeth not only me, but all the faithful that walke by the rule of Gods worde, with opprobrious

rious titles, of *Donatists, Brownists, Anabaptists, Here-
tiques, Schismaticques, seditious, foolish, frantick, &c.* to
bring not only vs, but the truth of God into contempt with our
Sovereigne Prynce, and all that feare God: for he ceaseth not
with laying all reproches he can deuise vpon our persons; as one
of those *Locusts. Rev. 9.* whose similitudes are like vnto horses pre-
pared to battell, whose faces like men, but their teeth as the teeth
of Lyons; But also peruerteth, blasphemeth, and by all meanes
defaceth the truth offered him. Well seing the naturall man per-
ceaueth not the thinges of the spirit of God (I speake not heare
of the giftes of the spirit but of the grace of god which sanctifieth
the same, many hauing *χαρισμα* that haue not *χαρις*) And seing I
am alreadie thus rent, Gods truth deliuered by me, troden vn-
der his feete, I will followe the counsell of *Salomon* who forewar-
neth me that *he which reproveth a skorne receaueth to himself shame, and
he that rebuketh the wicked himself a blott:* And so tourne me from him,
leauing him to the consideration of his owne wordes: where he
saith in his Epistle to the reader. *He that seemeth most zea-
lous in religion & refrayneth not his tongue, hath but bit-
ternes in his heart in stead of heauenly zeale.* And though
nothing els can be looked for at their handes that are Apostate
from that light they haue sometymes themselues published, (of
which sorte the world was neuer more full) yet for the good of
Gods chosen scattered abroad, & for the defence of Gods truth
I cannot hold my tongue: And for the more playnenes, I will
answeare as to him, though I minde not to haue anie more to do
with him, till God giue him repentance. wishing grace by
the direction of Gods holy spirit to him that readeth,
to weigh both sides vprightly, and to follow
the truth to his owne saluation.

IO. GREN.

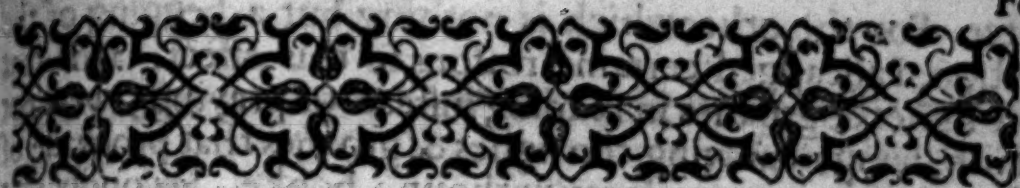
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To condemne & ouerthrow read praier, ye bring as the
ground or foundation of all your matter, this Sentence.
G. G.
GOD is a Spirit and to be worshipped in Spirit. Iohn
4. This Scripture in deede is cleare and strong to cut
downe all Carnall worship, as disagreeing from the na-
ture of GOD. And if anie mayntaine that the verie
bodily action of reading is the worship of GOD, it
may fitly be alleadged against them &c.

Wisdom is iustified of her Children.

I. G.

It is agreed vpon and consented vnto on both sides; that seing
God is a spirit, & only requireth such to worship him, as wor-
ship him in spirit & truth, all carnall worship is cut downe here-
by, of what sort soeuer, as disagreeing from the nature of God:
And that all fantastickall deuises of men; namely, whatsoeuer is
not warranted in his worde, is carnall worship, a weary somnes
vnto him, & lothsome in his sight: So that no man ought to in-
termedle, attempt, or practize anie thing in shew of worship,
wherof they haue not sure grounde of his worde: For euen our
God is a consuming fire.

Now to put away all your (*bodily*) distinctions & earthly cauils,
I still affirme (as I haue proued) the stinting, imposing mens wri-
tings vpon publique assemblies, to haue them read ouer by num-
ber and stint, or anie other way, as a worship of God in steade of
true inuocation, is a meere deuise of man, & so carnall worship;
as also all other reading of mens writings publicquely or priuatly
in this abuse, for praying to God. Yet say you to apply this Scrip-
ture Iohn. 4. 22. 23. in this maner against read prayer, is friuolous.
where I appeale to all mens consciences, for the weight therof. It
is friuolous you say, except I can proue that a man cannot pray
by the spirit of God with sighes & groanes vpon a booke, or when
praier is vttered after a prescript forme &c. At the first step you go
about to alter the questiō All our prayers ought to be vttered af-
ter a prescript forme, euē that perfect rule & forme our Sauiour
gave to his Disciples & all posterities: But this is nothing to the
matter.

matter. For the other which is nothing but a begging of the question, I alleadged certaine reasons to this effect. First that those sighes & groanes in reading instead of praying, were not of faith, seing in praying the sighes & groanes that proccade of faith, minister matter to pray without a booke. Secondly that you did but barely assume the question in calling yt praier by the spirit vwhen one doth reade, seing reading is not praying at all: for as I then alleadged, to inuocate the name of God in spirit, is by the worke of the spirit to bring fourth of our hearts praies to God, vvhich is then in truth, when yt agreeth to Gods vvorde. But reading is another matter, namely a receauing of instruction into the heart from the booke. Out of the first Mr. GIFFORD maketh men beleue he hath fetched two heresies; the one a perfection of faith, the other that faith cannot be ioyned vnto, or stand vvith anie outward helpes for the encrease therof. Little marueile he found so manie heresies in our whole writings, that could find two or three in my first reason: but that you may remember your self better (though you had two yeares to consider) I will bring the wordes before you againe, if peradventure you may haue grace to call backe your self. I said if the sighes and groanes (in that kinde of praying) were of faith, yt would minister matter without a booke: this sentence I may confirme by manie testimonies of scripture, that no peruered spirit can gaine-say or resist: the scripture teacheth vs euery where, that in praying the spirit onlie helpeth our infirmities, no other helpes mentioned or can be collected in the present action of prayer through the Scripture. He hath sent into our hearts the spirit of his Sone crying: *Abba* Father. we beleue, therefore we speake. Yet here is not anie shew of perfection of faith, but of the contrary praying for our wantes. But this may be gathered, that God only accepteth the fruits of his owne spirit in prayer, and requireth no more of anie, but that euerie one according to the proportion of faith pray vnto him, as occasion in them requireth. Now to conclude that because in praying we neede not a booke to speake for vs, when the heart it self & booke of our Conscience speaketh with God, that therefore faith neuer needeth instruction, but is perfect, were sclanderous, false, & senselesse. The cause then of these heresies proceed hereof, that your self Mr. GIFFORD would needs frame two *syllogismes*, and in the moodes of your malice, constrain the proposition of the present action in praying, to a generall sentence of all times and actions, though both our question here was of the verie action of praying, and in the conclusion of that verie pointe within six lynes after this, you had these

these wordes. *Euen in the time of their begging at Gods handes.* so that these
heresies must be Mr. Giffards and not myne, seing they are founde
to be coyned of his idle brayne, & godles heart, onlie to defame
the truth. But (say you) the most part are ignorant, weake, short
of memorie &c. therefore need all helpes to stirr them vp to pray
&c. where, by your owne confession, reading is not praying,
but a help to stirr vp to pray. And euen herevpon all your errors
arise, that you cannot discern the difference of spirituall giftes,
with the distinct vse of them. We doubt not but before prayer, & *of prayer*
all the dayes of our life we haue need of helpes of instruction to
pray aright, and for the fitnes of the minde & bodie often fasting,
reading, meditating &c. are great helpes to goe before to humble
our selues in praying; but in the present action of prayer when
the heart is talking with God, the eyes, handes &c. vvith attention
lift vp to heauen, al the powers of our soules & bodies conuersant
vvith God, to take a booke & reade cannot be called in this actiō
a help, but a confounding of the minde, of Gods ordinances, &
a doing we knowe not what, though before & after, it be an excel-
lent meanes ordeyned of God, to instruct vs to pray and all other
dueties.

As for the confirmation you talke of, vvhere I alleadged that a *a troubled minde*
troubled minde is the penne of a readie writer, therefore needeth
not a booke to speake for yt in the action of praying; By troubled
minde I vnderstood such a minde, as is presently moued with the
sight of some sinne, or vrged by other occasiō: *a broken spirit, a broken* Psal. 51. 17.
and contrite heart. & not such a minde as in dispayre or doubt ys per-
plexed: and that the heart which is moued in faith with present
occasion to call vpon God is the penne of a readie writer, (that is)
hath matter & wordes enough without a book to vtter yt owne
wantes, we may reade throughout the *Psalmes.* My throte is dry (saith
David): I am vvvarie vvith crying &c. But here againe instead of an-
swere, you tell me, I runne vppon the rocke of an hereticall opi-
nion of perfection: vvherin I vvonder (but that I perceauē your
right eye is blinded) you should be so carelesse what you say, nay
vvhat after two yeares studie you put in prynt. Doth it follow,
that because the heart, moued with occasion through the worke
of faith hath vvordes and matter enough in praying without a
booke to speake for yt, that therefore faith is perfect? let equal
Iudges consider.

Here you say manie are so troubled & perplexed in minde, that
they cannot pray till they haue some consolation by the direction
of others; vvhich when they cannot haue, reading vpon a booke
is a notable help. I allowe al this and agree, if you would make
reading one thing, and prayer another, diuers exercises of the

of the Spirit
 Spirit &c. But in the verie actiō of praying to haue an other speake
 vnto vs neuer so good wordes of exhortation, were but a con-
 founding of the minde & action, and an abuse of both those holie
 exercises; Euen so, by your owne comparison, reading vpon a
 booke in the action of praying, seing we cannot do both at once.
 Yt is the Spirit of God in the verie action of prayer that helpeth
 our infirmities. DAVID in praying finding his soule heauie,
 stirreth vp himself thus. *My soule vvhie art thou cast downe, vvhie art
 thou disquieted vwithin me, vvaite on God; For I vwill yet giue him thanks, my pre-
 sent help and my God.* he had a troubled minde, his mouth wanted no
 wordes to prouoke the Lorde to heare his cōplaint, and his heart
 to waite vpon the Lorde; and so through all the *Psalmes* you shall
 finde the conuersing of the soule with God to be such, as yt were
 a mockery to think reading vpon a booke could haue anie place
 in that action, or that anie mans writing could lay out the present
 estate of the soule, with the passions therof. The Priest may say,
 my booke whie art thou so euill prynted, for when they reade the
 heart cannot reason & talke with God.

of prayer

To the second poynt, which was but your bare assuming of the
 question, to say a man may pray by the spirit vpon a booke &c.
 I alleadged that to worship God in spirit, is, when the inward faith
 of the heart bringeth fourth true inuocation &c. this you graunt
 to be most true, and that none other is accepted of God, then that
 which proceedeth from the inward faith of our owne heart: But
 you think that reading vpon a booke is to bring fourth of the heart
 true inuocation. This cannot be if we consider the difference bet-
 weene *proseucbe* and *anagnosis* prayer and reading; the one being a
 powring fourth of voves, petitions, supplications, the other a re-
 ceauing into the soule of such things as vve reade. This therefore
 I leaue to all mens Consciences to be considered, whether the
 matter we reade can be said a powring fourth of the heart; the
 whole vse of those diuers actions through the vvhole Bible shew
 yt cannot. Now vvhether I said that you teach me insteade of pow-
 ring fourth their hearts, to help them-selues with matter and
 wordes out of a booke, you say I speake fondlie & foolishlie &c.
 Mine answere now is, yt is well I lyed not; if I had said you com-
 pell men to reade vpon a booke in all your publique assemblies,
 certaine wordes of your owne vvritings by number & stint, from
 yeare to yeare, and day to day the same, instead of powring out
 their hearts before the Lorde for their present vvants, I had not
 lyed. Now let all men by that which hath bene said consider the
 grossnes of yt, and so the follie remayneth to your self. But to
 help this matter, and to deliuer your self conningly in such a
 straye, you say you wish all men to vse the help of the booke,
 that

by reading
 it is becoming
 of power
 to God

that they might the better powre fourth their hearts vnto God, being such as are not thoroughly able. First you graunt here, the prayers read vpon the booke is not the powring fourth of the heart, but ought to be vsed only as an help; wherbie you graunt the vvhole question; and furdur all your assemblies haue had no other inuocation of Gods name this many yeares, but a help to teach them to powre fourth their hearts. But vvhether mens vvritings may be read in the publique assemblies to this vse, vve shall after make manifest; Here yt is graunted but an help, and not the powring fourth of the heart. And to vvhom is yt an help? to such as are not able to pray. Here ether you must cōfesse your vvhole ministerie is vnable to pray, or that they transgresse in this high vvorship of God: for in an other place you graunt in all your assemblies this reading is vsed of mens vvritings for prayer; thus you may behold your best vvorship to be nothing but a help to teach you to pray.

Where I said that you teach men to fetch the cause of their sorrowing from the booke, euen in their tyme of begging at Gods hand, you say I speake fondly to call that the cause, vvhich is the manifestacōn of the cause &c. You here forget your artes; Is ther no more causes then one? if yt be the instrumentall cause, it is sufficient to proue, that if your Ministers had not their booke, they had nothing to aske, or els asking that which is in the booke, they aske not that vvhich before vvas in their owne heartes; so not cōming heauie loaden, they goe emptie away, and leaue the matter in the booke as they founde yt, till the next day, and then sing the same songe. But true prayer is, vvhē the heart is first prepared, and moued vvith the sight of their vvants, as the child that asketh breade: So vve should not pray of custome, but aske the verie thing wherof our heart feeleth the want &c. Your comparison againe betwixt the being stirred vp by a Sermon, & stirred vp by reading, sheweth, that your self vvill not make the reading the powring fourth of the heart.

Ther is no questiō but the exercise of reading is chieflie for instructiō & encrease of knowledge, & meditating is not the same, nether can be said to be all the vse of reading, though we denie reading to be praying: but because vve are forbidden contention about vvordes, & I haue offred you as much wrong in saying you denyed reading to be for meditation at all, I will proceede to the more necessarie doctrines. Also for the cōtrouersie of Canonically and Apocryphall, we shall speak in due place.

Thus (say you) you haue answered nothing at all vnto this Cōmandement giuen by our sauour Christ to vse that prescript forme of prayer say Our Father &c. but by shift & falshew & cauill &c. Here you thinke you haue put me to a plunge, your self

needed nothing doubt, but that I allowed the Commandement holie and good, and to extend to all Christians, as well as to the Apostles; namely, to vse that prescript forme of prayer as the perfect patterne & direction to all mens true prayers. But you I trust will make difference betwixt a forme to all prayers, and praying, or prayer. And here you vehemently vrge me to answere you, before I see you conclude any thing from the place, & so I should ruine into follie, to answere a matter before I heare yt. In your first entrance of this discourse, you were rounde in your *Syllogismes*, by two at once to wraist my wordes, & can find none for your self; Yt seemes your conscience is witnes the matter would not hang together. And me thinkes you had neuer more neede to haue shewed what you would drawe frō this place *Luke. 11.* seing I either mistooke you last time, or els you made a simple collectio: which was this. *Christ said to his Disciples, when you pray say Our Father &c. and not when you meditate say Our Father.* Now what would you conclude of this, except as I said that CHRIST would not haue them meditate that Scripture: But this I perceauie was not your meaning: now I partlie thinke your Argumer should be (if the sworde were not broken in the sheath) thus. CHRIST commaunded his Disciples when they prayde to say *Our Father &c.* therefore to be tyed to reade ouer or say by roate certeine wordes, is lawfull praying. For the first, that our Sauour CHRIST tyed no man nor commaunded none to say ouer those verie vvordes when they prayde, but to pray according to that forme, after that maner, as *Matthew 6.* I manifested in my first writing 1. that our Sauour did not comaunde vs to vse those wordes. 2. that *Matthew 6.* doth not keepe the same vvordes, nor that number of vvordes vvhich *Luke 11.* doth. 3. that he did not say, read these wordes when you pray, or say these wordes by roate. After all which reasons slilye passed away in both your answeres, you come with your bare affirmation, that he commaunded those wordes to be said ouer by roate or reading: yea a litle after you say, it is false to say that he commaunded not the verie wordes to be said ouer when we pray. And you further conclude, that because CHRIST commaunded his Disciples to say ouer those wordes, therefore all mēs writings in the forme of praier may be brought into the publique assemblies to be read for praier, being agreeable to the worde. To which I answere that seing no mans writings are without error, yt is pernicious & blasphemous doctrine you collect. First because you make mens writings of equall authority with the forme of prayer CHRIST hath prescribed, 2. for that you gyue mē as much liberty & authority to frame and impose their *Liturgies* as CHRIST had to set downe a forme of prayer, he being Lord of the house. The wickednesse of which collec-

say a prayer

collections you shall neuer be able to answere. And because you
here vrge me therunto, I will make answere to your two places
of Scripture, wherwith by false interpretation you deceaue the
simple; vvhich taken from you, your matter is nothing but cauil-
ling: the places are these. *Luke 11. Nam. 6.* and because the one ex-
planes the other, and your collections the same from both, I will
beginne with *numbers 6. 32. 33. 34. &c.* Thus shall you bless the Children of
Israel saying the Lorde bless thee & keep thee &c. Here you say they were cō-
maunded to vse the verie wordes prescribed, in all their blessings.

This I say is not true, for the Hebrew worde is **כֹּב** *Cob* *Teborcon* thus shall you blesse: wher the worde

Cob is an aduerb of similitude as we say after this maner; which can-
not be to say the same, but according to the same instructions.

This worde *Cob* is vsed throughout the Bible in this maner, in all
the Prophets when they say, thus saith the Lorde: where the same
of their propheties are onlie recorded to vs by the holy Ghost, &
not all the wordes. Again this blessing is vsed in the *Psalmes* and
Chronicles in prayer for the people in manie other wordes. *Eh* blessed
Hanna in other wordes &c. And where by *Luke 11. 2.* yt is recorded,
that our Sauour CHRIST cōmaunded his Disciples when you pray
say our Father &c. yt is playne by the doctrines following. 4. 5. 6. 8. 11.

verses that CHRIST tyed no man to the verie wordes saying ouer,
for he teacheth them to aske their particular wants, as a childe
asketh breade or an egg of his Father: also to importune the
Lorde for our particular wants. But to make this place more
playne, the same holy Ghost in the 6. of *Mathew 9. verse* saith when you
pray say thus Our Father &c. where the greeke word *houtos* hath the

same signification that the Hebrew worde *Cob* had, which is, after
this maner: and cannot be referred to the verie wordes saying
ouer; wherupon *Mr. CALVIN* vpon those wordes saith. *Noluit
filius dei prescribere quibus verbis viuendum sit.* The Sonne of God would not pre-
scribe vvhich wordes we must vse. Now consider how falslie *Mr. Gifford*
hath interpreted these Scriptures, to say the Priests wer cōmaun-
ded to vse the verie wordes, and that CHRIST commaunded vs to
vse the verie vvordes. As for his collections, that therefore mens
writings may be imposed vpon publique assemblies by stint and
number to be prayde, yt is intollerable error, and bringeth in all
popery.

Here I must call all men that reade this fruitlesse discourse to
be witnes of *Mr. Giffords* abuse of his tongue, to the defacing of
Gods truth. In his Epistle he proclaymed, that I called all men
Idolaters; which you shall perceaue to be his owne wordes, and
to that end I will breisly repeat yt. In my first writing I affirmed
the reading imposed Liturgies by stint & limitation instead of true

inuocation, as also all reading mens vvritings for praying, to be idolatrye. In his answere he sayd, he could not see by vvhat colour yt could be called Idolatrye, or maintayned out of Gons worde so to be; but yt seemes the penners of these things take euery sinne against the first table of the lawe, to be Idolatry: if they do so (saith he) and with all do hold that no Idolater shalbe saued, then doubtlesse all are lost &c. To this ignorant excursive I answered, that all false and deuised vvorship by mans inuention was Idolatrye, as the first and second Commandements did testifie: And so admit all the breaches of the first table vv ere not idolatrye, yet reading of mens vvritings instead of praying must needes be idolatry, seing yt is a transgression of the second Commandement. Furder (though I needed not haue followed his emptye head, euen a cloude without vvater) yet I proceeded to proue, that no Idolater could be saued but by repentance for their knowne sinne, and crauing pardon with DAVID for their hidden sinnes and secreat faults. Moreouer (said I) do you thinke anie man is free from all inward and outward Idolatrye, seing vve cannot keep one Commaundement, and in some things we sinne all. In vv which vvordes I plainelie reprobued his grossnes, that concluded all men Idolaters vv which committed any Idolatrye, and that no Idolater could be saued; and distinguished betweene the sinne of ignorance, weaknes, and imperfection &c. in Gods children, and open professed obstinate Idolatrye. Yet this godles man would lay to my chardg, that I should call all men Idolaters, wheras I neuer vsed such a worde in all my writings; But only answered his folly in this running out from the question; they vv ere his owne vvordes that brought this vpon his owne heade, by concluding, that if euery sinne against the first table were Idolatrye, and no Idolater could be saued, then all are lost; let the grossnes then be his and not mine. And I leaue it to the consideration of all men, vv whether I may not say, that they which transgresse the first or second Commaundements, do commit Idolatrye, without absurdity. But saith he though yt be so, yet the Scripture calleth not the godly, murtherers, Idolaters &c. for the reliques of sinne remayning. I answered that therefore your former absurd cauilling where you said, if we hold it Idolatrye &c. ys by your owne mouth fully answered.

Note But to auoyde this foyle, he hath an other euasion. I thought (saith he) we had reasoned about such grosse Idolatrye as a church is to be condemned and forsaken, which is defiled therewith. Here againe you misreport me; I neuer reasoned to that end in this vv hole discourse, but only laboured to shew all men this error of reading mens writings instead of praying, that they might learne how

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how to conuerse with God and their owne Conscience, in prayer.
And vvhath mende vwill you make for this sclander and defa-
cing of the truth, to all the vworld: all that I desire is your repen-
tance & amendement, which God graunt vnto you if you be his.
It followeth in your booke thus. *But seeing you confesse that all men be*
Idolaters, that is touching the remanents of sinne, it must needs followe there is no
Church free from spots. &c. This worde Idolaters must still be yours,
and then I willinglie graunt, that no man liuing is free from Ido-
latrie, concerning the reliques of sinne; Also that no Church
vpon earth can be without spot vpon earth, so that now by your
owne confession I pleade not for perfection in this life, though
the more we want the more we ought to endeavour. vvhich what
face then could you publish me an Anabaptist in your Epistle, &
out of one mouth giue contrarie sentence? Doth yourordi-
nary teach you to cast out such bitter waters of vntruthes? vvas yt
possible I should hold al men Idolatres, and some men without
committing of sinne after regeneration, especially to mainetaine
both such heresies as you gyue out? Well consider your self, before
the Lord call you to accompt for defacing his truth, & pleading
for BAAL. I grant, yea, I were not of God if I should speake other-
wise, that the deare seruants of God fall into most lothsome sinnes
after regeneration, that the riches of Gods mercy might ap-
peare in their repentance, through the worke of his grace. Then
you reason thus: if ther be allwaies spotted and imperfectnes in
the true Church vpon earth, then all your Arguments you bring
against the Church of England, are of no force, except you will
mainetaine a perfection. Myne answere is, I will not meddle with
your Church to proue yt a false Church in this treatise, but refer
you to him that handleth that part of your booke. yet I must tell
you your argument is verie simple: For after the same maner you
might reason thus. If ther be no true Church without spotted
vpon earth, then the Church of Rome is the true Church, for yt
hath manie spotted, & you all Schismatiques: Againe you assume
the matter you should proue. It wilbe proued against you, that
you haue not induc'd a people called fourth of the world to the
obedience of CHRIST. Then that the spotted of your Church
are Egyptian vlters incurable running botches. But I purposed not
to deale with your Church, only my mind is to shew the vnlaw-
fullnes of this reading and imposing mens writings vpon mens
Consciences in stead of true praying. Of which sinne the Lord
giue you & this whole land grace to repent, that so me may learne
more feruently to cal vpon God.

No

ro
L. G.
Argu. 1.

No Apocrypha must be brought into the publique assemblies: for there onlie Gods worde & liuely voyce of his owne graces must be hearde in the publique assemblies. But mens writings & the reading them ouer for praiere are Apocrypha; therefore may not be brought into the publique assemblies.

C. G.

First touching the Proposition; No Apocrypha is to be brought into the publique assemblies: What can be more false. Apocrypha is opposed against Canonically: If nothing may be brought into the publique assemblies but Canonically Scripture, then the Sermons and prayers of Pastors are to be banished. &c.

L. G.

IN the answer of this, you will needes oppose against both Propositions, & yet haue nothing to say; if not to royle the doctrines deliuered with your feete, least others should drinke therof. The part of a wise man had beene to lay his hand on his mouth. In the first Proposition you would oppose the worde Apocrypha against the liuely voyce of Gods graces, when you see I said onlie, that no Apocrypha might be brought into the publique assemblies. And furder to explaine my minde, least you should willingly finde such a cauill, I added this reason for there onlie Gods worde & the liuely voyces of his graces are to be heard: vvhether I acknowledged those liuelie voyces to be Gods ordinance, yet nether to be called Apocrypha nor Canonically. How can you say then I would haue these, or that these are banished, if all Apocrypha writings be banished the publique assemblies? Yet as I told you, I take Apocrypha to be all writings, but the Canonically Authentique Scriptures. But (say you) then I will exclude the Paraphrases vpon the Scriptures & the Psalmes in metre &c. Affirme you them to be Apocrypha as you do, and can do none other; and I will through Gods grace proue they ought not to be brought into the publique assemblies. First, no mans writings are giuen to the Church by testimonie of Gods spirit, & we are onlie comanded to heare what the spirit saith: therefore though mens writings be permitted to be read priuatlie of them that will, and therupon called Apocrypha (that is hidden) they may not be brought into the publique assemblies. Secondly no mans writings are without error and imperfections; therefore not to be brought into the publique assemblies; The Church is the pillar of

pillar of truth. Thirdlie the Church is builded vpon the founda-
tion of the Prophetts & the Apostles, CHRIST IESVS being the
chief corner stone, and not vpon mens writings; Therefore mens
writings may not be brought into the publique assemblies. Ephes.
2. 20. & 1. Corinth. 3. Fourthlie if we might bring in anie mens wri-
tings into the publique assemblies, then all mens writings which
we iudge agreable to the Scriptures. But this is forbidden Eccle-
sastes. 12. 11. 12. My proof of the first Proposition is this: If anie mens
writings are to be brought into the publique assemblies by Gods
commaundement, because they are agreable to the Scriptures, as
you in an other place alleadge, then all that are thought agreable
to the Scriptures ought of necessitie by the same cōmandement:
and if ther be no cōmandement, then none are to be made Au-
thentique which God hath not made Authentique; For that were to set
man in the place of God. No mans writings cary that maiestie,
that the penne of the holy ghost. No mans writings are *Cecro. nudo*
mens. Authentique, confirmed by signes and wonders from heauen,
sealed by CHRISTES blood, that one worde or ritle shalbe vnfulfil-
led. *The Scriptures are all sufficient.* All men must walke by that one
rule: To thinke ther were not rules ynough prescribed by the lord
for his house, were blasphemous & papisticall. Now for the expli-
cation, interpretation &c. & speach vnto God in prayer: God hath
giuen giftes vnto men to pray & prophecye, & ordeyned his mi-
nisterye of *Pastors, Teachers*, vvhose liuely voyce is appointed to be
the mouth of God vnto the people, & of his people vnto himself,
in the publique assemblies. And these graces are not *apocryphall*;
for no prophecye of the Scripture is of priuate interpretation *idias*
voluntatis. To euery one is giuen the manifestation of the Spirit to profit vwithall.
Most excellent men serue but their tyme in the publique assem-
blies. Now I may conclude as I beganne. *That only Gods holy vword*
and liuely graces of his holy Spirit are to be heard & offered vp vnto him in the pub-
lique assemblies.

Where then in way of answer to the *Minor Proposition*, you say you
see not how our speach vnto God should be *apocrypha*: It answear-
eth not me, who deny an other mans writing to be our speach in
prayer vnto God. But conuinceth your self by your owne mouth,
thus: True prayer ys not *apocrypha*, but all mens writings are *Apo-*
crpha; Therefore mens writings is not true prayer. Here when you
haue nothing to say for your self, you woulde make me belieue
that I accompt the *Psalmes* and the other formes of prayer in the
Scripture to be *apocrypha* when they be read, though a litle before
you cōfessed, you had in your last writing donne me wrong ther-
in. I do accōpt the reading of the for praying, to be a grosse & su-
perstitious abuse of the, yet the to be holie & canonical Scripture.
C And

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And here you haue flatly ouerthrowe your self: saying the worde *Apocrypha* is vsed with vs for that vvhich is not Gods vndoubted worde vnto vs: And in your last writing, which should haue beene your answer, you said; God speaketh to vs only by the Canonickall Scriptures. Now seing you vvould make your *Liturgies* & deuised formes of prayer, helps & instruction, and yet cannot make them Canonickall, or Gods vndoubted truth; they must not be brought into the publique assemblie, much lesse imposed by lawe vpon the Consciences of all men. And here remember all your *Liturgies* are cast out of the doore: besides that, you haue not made in both vvritings one direct answer to this most firme Proposition. vvhich I will still leaue vpon you, thus.

Only the Canonickall Scriptures & lively voice of Gods owne graces are to be brought into the publique assemblies for doctrine & prayer.

But mens vvritings are nether Canonickall Scripture nor the lively voice of Gods graces in such as he hath appointed to speake in the publique assemblies.

Therefore no mans vvritings, may be brought into, nor imposed vpon the publique assemblies.

Thus might I make an ende with this vayne man, considering the whole matter is proued against him, all that followe being but repetitions of these former cauills, but that I must cleare my self of his vnconscionable sclanders.

10. GR.

Argu. 2.

We must do nothing in the worship of God without Warrant of his worde. Rut read praiers haue no Warrant in his worde. Therefore read praiers are not to be vsed in the worship of God.

G. G.

To this I answere at the first, that it is a greate audacitie to affirme that there is no Warrant in the worde for read prayers, when ther be sundry testimonies to Warrant the same; unless you will make difference betweene that which a man readeth vpon a booke, and that which he hath learned out of the booke. Furder I said, I do not remember that euer I haue read that God commaunded in the Scriptures the prayer shalbe read vpon a Booke &c.

I. G.

Seing you haue indeed not answered one reason or proof I alledged in my last writing, but with much euill conscience (as the

the handling sheweth) perverted them, I will leaue them to be
iudged of them that shall see my writing. And here, seing you
would not prynt yt, I will answere your cheif obiections. First *Note*
then you graunt, that if I put difference betweene reading vpon
the booke, & that which he hath learned out of the booke, mine
Argument is sounde; For by your owne cōfession, God hath not
giuen anie Commandement to read prayer, & so yt hath no war-
rant. Whervpon I gayne thus much: First, that they which im-
pose read prayer vpon the Church, do that wherof they haue no
warrant in the worde, and that in the high seruice of God. Then
that they which reade vpon a booke for praying, do that, wherof
they haue no warrant in Gods worde: vvhervpon all your Mini-
sters must leaue reading their stinted prayers vpon the booke, or
els stand vnder Gods vvrath, and all that so pray with them; which
wilbe a fearefull reckoning if they repent not their sinne shewed
them. And although our question be cheiflie cōcerning the rea-
ding of mens vvritings instead of praying, yet I am content the
other abuse of the Scriptures be included also, though I make
not both in the same height of sinne, as shall appeare in my seuer-
all reasons. As an vnconstant man then, you in the latter end of
the answere to this Argumēt would call backe agayne that, which
you here haue granted; Namely, that there is no Cōmandement
to reade prayer vpon a booke for praying. *Note*

Of the contrary thus you reason. The people of God did reade
the *Psalmes* vpon a booke when they did singe, therefore men may
reade vpon a booke vwhen they pray. I deny your Argument; be-
sides that all mē may see your vnstabilenes in denying & affirming
with one breath; you now go about to make reading of prayer
a Cōmandement: thus you proue yt. *Singing (say you) is a part of prai-
er: Singing may be read vpon a Booke: therefore praiet may be read vpon a booke.*
Admit that *Singing* were a part of prayer, yet doth it not followe
that all prayer may be read vpon a booke. But you speake like an
ignorant man to say that *Singing* is *praiet*, seing they are two diuers
actiōs & exercises of our faith: the one neuer read for the other,
nor said to be a part of the other through the Scriptures, but are
plainely distinguished 1. Cor. 14. 15. vvhath is yt then I vwill pray vvith
the spirit, but I vwill pray vvith vnderstanding, I vwill sing vvith the spirit &c.
agayne. if you be sad, pray, and if you be merye, sing *Psalmes*. *πνευματικῶς* and
ψαλμοῖς. I will pray, & I will singe, are diuers exercises of the faith; if a *Note*
man should say reading a chapter of the scripture & prophecying
vvwere all one, were he not wide? Euē so euery part of Gods seruice
is not prayer. I graunt we are euery vvhere cōmaunded to singe
Psalmes vnto God. And alleadged that place of the Apostle to the
Ephes. 5. 19. Speaking to your selues in Psalmes & Himnes & Spirituall songes &c.
C ij and

and that of the *Colloſſ.* onlie to this end, that in *Psalmes* ſinging we do not alwaies ſpeake vnto God, as in thoſe *Psalmes* which are only inſtructions & propheſies; in the 1. & 2. *Psalmes* you haue not one worde ſpoken vnto God. Againe, as all reading of the prayers in the Scriptures is not praying or ſpeaking vnto God, ſo the reading or ſinging of *Psalmes* I tooke to haue beene a ſpeaking to our ſelues a ſtirring vp of Gods graces in vs &c. But I do not now, nor did not then hold yt ſo, in al *Psalmes* ſinging. And where you ſay I purpoſely left out the latter part in both places, which was this ſing vnto God with a grace in your heartes the Lorde knowes I had no purpoſe to iniurie the Scripture, nor maintayne an vntruth; But thought we might do thoſe thinges with a grace to God in our heartes, which were not properly and directly a conuerſing by thought & worde with him alone; but one thing might haue kept you from crying out, hereſie, in that I added this, that I would not ſtād vpō that reaſō, but deſired to knowe yt furder. But how vniuſtly could you nūber this for an hereſie maynteyned of vs. al in your Epistle, that we ſhould denie that *Psalmes* ſhould be ſonge vnto God. The Lorde keepe me from ſuch errour. And a vvofull Phifition you are, if I had bene in ſuch errour. For the 101. *Psalm* I neuer denied: but that yt was a moſt excellent *Psalm* penned by Daniell or ſome other Prophet, and gyuen to the whole Church to be ſonge or read as other *Psalmes*, in the forme of prayer; But you muſt proue that the Church did vſe yt as you ſay, to reade yt ouer for praying, or were cōmaunded ſo to do. This is proof ynough they did not, becauſe yt is a *Psalm*. Now though the Church ſpeake manie tymes in the ſingular number, yet it is expreſſed in ſome other verſe that yt is ſo. But now admit that you could proue that the *Psalmes* vvēre read inſteade of, or for inuocation, vvchich you ſhall neuer be able to do, it doth not followe that mens writings ſhould be brought into the aſſemblies & read for prayer. The 6. of *Numbers* I haue answered before: From the 92. *Psalm* you reaſon thus. If the *Psalmes* & other formes of prayer in the Scriptures vvēre read or ſaid by rote the verie forme of vvordes for praying; Then reading inſteade of or for praying. Here you durſt not ſet your aſſumption it was ſo falſe; which ſhould be thus. But the *Psalmes* & other formes of prayer vvēre read for praying &c. This I ſhewed you was verie vntrue, they were neuer cōmaunded ſo to be vſed, nor neuer ſo vſed. My proof was this; they are giuen by the Holy Ghoſt for other vſes, as ſinging, reading, &c. and not cōmaunded anie where ſo to be vſed; ſo that you do but cauill, not hauing one proof for all your ſhameles aſſertions. Now vvhere I demaunded vvhat this made for your *Liturgies*, and reading mens writings for praying, except you would make your owne writings of equall authoritie with the Scriptures;

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tures; You answered, That if I denie the consequence, it was lawfull
in use the Psalmes, therefore mens writings, then I will shut out all prayers,
 even the prayer of the Pastor. See your carnall handling, shuf-
 fling, & confounding Gods ordinances; Doth yt followe that be-
 cause mens writings may not be brought into the publique as-
 semblies, or there read for praying, therefore the prayers vttered
 by the lively voyce of the Pastor, should herebie be excluded? this
 your shift was answered in the first Argument; your cauills are
 stale, you are againe conuincd. Touching the other matter of *Note*
 conning phrases and formes of prayer by roate, to say ouer cer-
 teine number of wordes, yt is popish and a meere euasion, and
 bewrayeth your ignorance in prayer. In this you haue granted
 me, that he which prayeth not with a feeling of his present wants
 of his soule, but saith ouer certeine number of wordes of custome
 or affectation, he is an hipocrite; which is true proued. *Matthew.*
6.7. Now by this examine your daylie, monethlie, annuall &c.
 saying ouer, nay reading ouer certeine vvordes, euery tyme the
 same, as you are stinted. It is playne the sacrifice of fooles. *Eccle-*
sastes. 4. The two poyntes vyherin you protest so willinglie to ..
 agree with me, were these. First vvwhether only such prayers as ..
 were made without the booke, were accepted of Gods children.
 Secondly vvwhether the same spirit teacheth vs to pray, that taught ..
 the holie men of God before tyme. You grant both these, but
 that you would seeme to alter the first question: vvell then, Gods
 owne spirit that taught them to pray without a booke, or stinting
 of wordes, teacheth vs so to pray nowe, and in the action of pray-
 ing giueth the mouth to vtter what the heart desireth, moued
 with the same spirit. Still then after your long shifting to and fro, ..
 I trust you will stand to your first wordes; that you neuer read in
 the Scriptures anie commaundement for reading of prayers. Se-
 condlie to say ouer certeine numbers of wordes or phrases of the
 Scripture of custome or affectation, without feeling of, or asking
 for our present wantes, is hipocrisie. Therefore I will conclude as
 I beganne, myne Argument standing good, that, *To do any thing in the* *Note*
worship of God vvherof vve haue no vvarrant of Gods vvorde, is lyne. But read
prayers haue no vvarrant in Gods vvord. Ergo &c.

We may not in the worship of God receaue anie tradition I. G.
which bringeth our libertie into bondage Read praier Argu. 3.
upon commandement brought into the publique assem-
blies is a tradition that bringeth our libertie into bon-
dage. Therefore read praier &c.

The *Minor* is thus proued; that God hath left it in all mens freedom to pray as the present occasiō requireth & the spirit giueth utterance, according to his will. Againe no man hath power to commaunde anie thing in the worship of God, which God hath not commaunded &c. Marke. 7. 7. 8. 9. Math. 15. Gal. 5. 1. &c.

G. G. *I say it is vngodlie and neere vnto blasphemie to affirme that prescript forme of praier is a tradition bringing our libertie into bondage &c my reason was & is that the Lord by Moses prescribed a forme of blessing &c Nomb. 6. the Prophets in the Psalmes haue prescribed manie formes of praier. Our Sauour Christ prescribed a forme of praier &c.*

I. G. *Here is a greate storme, and yet nothing but wynde. If you were in Caiaphas his place you would ether haue rent your clothes for zeale, or els condemne me before you vnderstand what I say. Is yt simple dealing do you thinke to say I hold it a bondage breaking our libertie for the Lord by Moses, the Prophets, our Sauour Christ also to set downe a forme of praier, or to prescribe a forme of praier? Did you not see that the Minor Proposition speaketh of the reading, for praying, and not of the forme of prayer? Agayne of the Cōmandement whereby mē are compelled to reade instead of praying? Did you not see that the worde brought into the publique assemblies did specifye the matter to be mens writings to be read in the assemblies as a worship, yea inuocatiō of Gods name, which is a grosse mockery, not that ther is any Cōmandemēt to reade ouer those formes of praier mentioned by you, for praying, and so the Cōmandement so to reade them for praying is an abuse of them, and a Cōmandement of men and not of God &c. But that much more odious yt is to bring in mens writings into the publique assemblies, proued vnlawfull in the first argument; and then to cōmit Idolatrie with them by reading them instead of praying, & that to compell men by Cōmandement wher God had set no Cōmandement so to vse them, was a bringing all men into bondage of popish traditions. So that your common recitall of these places of Scripture is abuse of them, and you do but *παιδις ἐδιδαν καυερε*. I thinke if you geate St. Iohns gospell about your necke as the Papists, you wil thinke you haue religion ynough. The more fearful is your Apostacy; you proccede from euill to worse.*

G. G. *About the Cōmaunding a prescript forme of praier to be used,*

used, our Church doth agree with all godly Churches, yea the reformed Churches haue and do practize the same. here therefore I wish thee reader to obserue, that you Brownists do not only cōdemne the Church of England but all the reformed Churches whatsoeuer, and can be no other but Donatistes.

I trust your madnes will appeare to all men, the poyson of Aspes I. *G. Now how*
 is vnder your tongue; he that cannot rule his tongue his religion is in vayne. Shall I in your heate be pressed with multitude of Churches? then heare what the Lorde saith. *Thou shalt not followe a multitude to do euill.* we haue the worde amongst vs; we shall by that worde be ether iustified or condemned. Then ether proue your matter from the Scriptures, or els giue eare to the Scripture. If those Churches you speake of, bring mēs writings into the publique assemblies, & inforce them to be read for praying, I would see their warrant; we belieue not because men say so, or do so, but because God speaketh: And where he speaketh, all men must be silent. You may accuse other Countries as you will, I knowe not their estate, but your drudgery insteade of true worship, is lothsome: the Priest with his masse-booke, and begger with his clappish canuize ouer the *Pater Noster* for their bellie, which is your cōmon worship, with other trinkets. We shall speake of a *Liturgie*, in due place. Here you breath out your accustomed lyes, scandals, & railings. First you terme vs *Brownists* and *Donatists* wher as I neuer cōuerled with the mē nor their writings: I detest *Donatus* his heresies. And if they had beene instruments to teach vs anie truth, we were not therefore to be named with their name, we were baptized into *CHRISTS*. *Browne* is a member of your Church, your brother, and all *Brownists* do frequent your assemblies. And here you wish the reader to consider, that I condemne all reformed Churches: do I condemne all Churches for reprouing a sinne by Gods worde? May not the true Churches (if they were such) erre? Did I affirme at anie tyme that they were no true Church that vsed read prayers? remember your self, you knowe who is the Father of such vntruthes. But because your Conscience bare you witnesse you had wrongfully chardged me, and for me, all true Christians; you bring yt in by necessary consequence, thus. *You note*
 affirme (say you) *prescript formes of prayer brought into the publique assemblies to be the changing the worke of the Spirit into an Idoll, a traditiō breaking Christian libertie, a deade letter quenching the Spirit &c. and therefore most detestable.* But all reformed Churches receiue & vse it & therefore. You cā reason well to bring the

the truth into contempt, your mouth is open & tongue whet as a sworde thervnto. If the Proposition be true, drawe what consequence you will, yt is yours & not myne; if the doctrine be true, yt is Gods worde that giueth sentence against the sinne. And if you haue anie sparke of grace, procure that we may decide the truth with other Churches. Doth it follow that because imposing of mens writings to be read for praying is an heynous synne, therefore they that vse yt are no Church? If I should say so, I should iustlie be called an *Anabaptist*. And here you accuse me to pleade for such a freedome in the Church, that nothing be receaued which is imposed by cōmaundement. *Abaddon* is the Father of such Prophets. Doth yt follow that because we would haue the Church free from all traditions of men, which haue no warrant in Gods worde, that therefore we vould not receaue Gods ordinances by Cōmaundement. That we ought to receaue nothing by Commaundement in the vvorship of God, vvhich God hath not commaunded, the second cōmaundement with the Scriptures I haue rehearsed, are euident. *Deut. 5. 32. 33. Math. 15. 2. 3. Gallat. 4. 9. Collos. 2. 20.* But seing your self grauced, considering all the world cannot lay a Commandement to bring their owne inuentiōs into the assemblies, wher God hath laide none, but forbidden yt: you ranne to your former places of Scripture to wraist them as before, where your collections are but vayne repetitions of that which hath beene conuincd before. *Moses, the Prophets &c. prescribed formes of prayers, therefore men now may thrust their vvritings into the publique assemblies:* Your argument is denied, & yt here is no vvarrant for the reading them ouer for prayer.

G. G. *The Church hath pouuer to expounde those prayers mentioned in the Scriptures, and to apply them to their seuerall necessities &c.*

I. G. IF you meane by expounding, the breaking vp of them by doctrine, & by doctrine & prayer to aplye them to the seuerall vses of the Church by liuely voyce, far be yt from me to think otherwise. But if you meane by expounding, to make homilies vpon them, or *liturgies* by vvriting to be trust vpon the publique assemblies, you are vvide, and now iustifie *homilies* instead of preaching, and vvritten prayers instead of praying: shew your vvarrant; The Churches power is limited by the vvord.

G. G. *When the prayers be framed and composed of nothing but the doctrine of the Scriptures, and after the rules of*
true

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*true prayer, nothing is brought in which God hath not
commaunded.*

THis might haue comen in before your raylings, but you sawe *Note*
yt was too silly: where is that commaundement of God, that all
mes writings in forme of prayer agreeable to the Scriptures should
be brought into the publique assemblies? your bare worde is not
enough to put me to silence. And when you haue gott them into
the Church, you must proue that God hath commaunded they
should be read for prayer.

Where I said our Sauour Christ neuer vsed the wordes whē he
praied, of that forme of prayer he gaue to his Disciples, nether cō-
maunded his Disciples to say ouer these wordes, nether do we
reade that euer his Apostles did vse the, or enforced others to vse
anie certeyne number of wordes; you say I speake vnturie. For
say you the Disciples desired him to teach them to pray, as *John*
taught his Disciples, & he cōmaunded them, when you pray, say
Our Father &c. Luke. 11. and *St. Mathew* an Apostle hath deliuered the
same to the whole Church. I answer I haue neuer heard that *Ihō*
Baptist taught his Disciples to say ouer certeyne wordes, nether
can yt be gathered by our Sauour *CHRISTES* answer: for he an-
swered not alwaies their verie demaunde according to their
vvordes, but therupon tooke occasion to instruct them as he sawe
neede. And I haue proued by the 6. of *Mathew* that our Sauour
did not cōmaunde them to say ouer the very wordes vwhen they
prayd: for the word *houtos* in *Mathew* signifieth *after this maner*; Againe
that *Mathew* redcordeth not the very number, or the very same
wordes that *Luke* doth. And now I reason thus: if *CHRIST* had cō-
maunded those very wordes to be said ouer in praying, then we
must alwaies when we pray, say ouer those wordes: for in *Math. 6.*
he sayth when you pray, pray thus. *Our Father &c.* The word *vwhen*
sheweth, that this cōmaundement is to be obserued at all tymes;
And then the Apostles sinned in praying other wordes *Acts. 4. 24.*
25. Furder yt being the most summary forme of prayer, most am-
ple, most perfect &c. if those wordes were cōmaunded to be said
ouer, then we ought not to vse any others: for he is accursed that
bringeth not the best offrings he hath. *Malach. 1. 14.* By all these yt is *Note*
euidēt that our Sauour nor his Euangelists tyed no man to the
very wordes saying ouer; but according to that forme & those in-
structiōs: and now leaue of your popish dreames. Yet you would
make men belieue I reasoned thus, that the Apostles did not, ne-
ther our Sauour himself, nor anie that we reade of, vse these
wordes in prayer, therefore they did not vse yt. Nay I said they did
not vse those verie wordes in their prayers, but vsed other wordes

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accor-

according to their particular wants, as our Sauour in the 17. of *Iohn* is said to do: therefore he nether vsed nor cōmaunded others to say ouer those wordes. And so I may well conclude, that to impose certaine wordes to be read or said by roate for praying, vpon the Church, espeaciallie mēs writings, is an intollerable pride, euē a setting of men in the place of God; Also to vse them or bowe downe vnto them in that order, is sinne, & breach of Gods lawe.

I. G.
Argu. 4.

Because true prayer must be of faith, vttered with heart & liuely voice. It is presumptuous ignorance to bring a booke to speake for vs vnto God &c.

Argu. 5.

To worship the true God after an other maner then he hath taught, is Idolatrie. But he commaundeth vs to come vnto him, heauie loaden with contrite heartes, to cry vnto him for our wantes. &c.

Therefore we may not stand reading a dead letter, instead of pouvring fourth our petitions.

Argu. 6

We must strue in praier with continuance &c. But we cannot strue in praier & be importunate with continuance, reading vpon a booke. Therefore we must not reade when we should pray.

G. G.

These 3. I ioyned together as hauing no weight. you say I answere by plaine contradictiō without Scripture &c. And after vvarde, is not my bare deniall as good as your bare affirmation? &c.

I. G.

*S*Tay your selues & wonder, they are blind and make blind. Is ther anie doctrine more spirituall, anie more inculcated by the Holy Ghost, then this accessse vnto God in the mediatiō of Christ, by his owne spirit, to make our mindes knowne vnto God, to offer vp the fruits of his owne spirit in vs, and fetch encrease from him by this secreat worke of true inuocation with the heart and voice? This colloquie with the highe maiestie of God, is it a matter of no weight to learne to discern betweene diuerse exercises of

of the spirit, & to exercise his graces aright according to his will: rightly is yt said, the wisdom of God is foolishnes to the naturall man. But Mr. GIFFORD will say he graunteth the Propositions true & weightie matters, it is the Assumptiōs that be so triuolous, and as he saith a litle after, ridiculous: well, let them be wayed. 1. That reading instead of praying is not a powring fourth of the heart by liuely voice. 2. That it is a quenching of the spirit, to reade another mans wordes vpon a booke, in the very action of powring fourth our heart as we pretend. 3. That yt is not an vnburdening of a contrite heart by faith, but an ignorant action to reade for praying. 4. That we cannot striue in prayer continue in prayer, be importunate &c. by reading vpon a booke. These are the matters he thinketh of so litle weight: the bare deniall & contradiction wherof he holdeth of such credit, that it must suffice for answer, seing he saith he hath before proued the vse of reading. See here he calleth yt the vse of reading: he could not say that reading is praying, nether that these two exercises of our Faith can be vsed both in one instant, as one action. I haue shewed that *profecie* and *anagnosis*, praying, & reading, are diuers actiōs both of the minde & body: let the reader consider what weight then this matter is of, to talk with the lyuing God.

But for the benefit of such as haue grace to fauour the things that are of God, I will a litle illustrate these Assumptions, at least some of them. 1. That yt is a quenching of the spirit to reade another mans wordes vpon a booke when I should powre fourth mine owne heart, the word yt self must be considered; the Apostle comaundeth saying 1. *Thessalonians* 5. 19. *extinguishe ye not the Spirit*. Now to suppress & leaue vnuttered the passions of our owne heart by the worke of the spirit, giuing vs cause of prayer, & instead thereof to reade another mans writing, I doubt not wilbe foude & iudged of all that haue spirituall eyes to see, a quenching of that grace: yea in that actiō, the reading hindreth vs from pleading our cause with God, according to the occasions we see in our owne hearts. And by not teaching me to drawe out the graces of God in them, to offer vp the sweete incense of his owne spirit in prayer, but another course deuised by fleshly pollicye, the people growe in such Atheisme, that they learne not all the dayes of their life to lay open their owne soule before the Lord in prayer. How much more then, by imposing stinted wordes to be read in the whole assemblies insteade of the liuely graces, making yt a suffi iēt ministerie to reade ouer such beggarlie ware, do you abandō Gods spirituall giftes, & make an assemblie of Atheists in most places of this lād; yea in the best assemblies you compell such ware to be read, when & where the liuely voyces of Gods present graces should only be

drawe fourth, as an holie odour vnto the Lorde. Yea I appeale to the consciences of all that feare God, if this haue not brought the land generally into Atheisme, that not one amongst an hundred can call vpon God. 2. That it is an ignorance to presume to come into so neere a conuersing with God, and to do one action for another, so offering the sacrifice of fooles, let yt be sufficiēt proof that reading is not praying. That yt is presumptuous, to bring such lame sacrifices when you know to do better, let yt be considered whether you would so vncircumspectly, and carelessly approche to the presence of the Prince or any noble personage. Then if he be our Lorde, where is his honour; his feare &c. vwhen we will teach men & compell men to do they knowe not what in his sight, and to offer such lame sacrifice. The Priestes themselues care not what offering they bring him. *Malach. 1.* Thirdly the reading praier can be at no hand a striuing in praier; for the worde *agoniso* which is read *Rom. 15. 30.* signifieth to contend in feruency both in minde and worde, to preuaile with God as *Iacob* wrestled with the Angell, & said, I will not let thee go except thou blesse me. *Genes. 32. 24. 25. 26.* such strift you shall see through out the *Psalmes* in the prayers of *Dauid* & the Prophets; alas, howe this should be performed either in feruencie or contynuance, let the wise consider. 4. for importunacy & contynuance in prayer, wherof we haue many precepts, let the worde be looked vpon, which is *proscartereo* to insilt by perseuerance &c. as we see our Sauour Christ make plaine vnto vs by a parable *Luke. 11. 5. 6. 7. 8.* & *Luke. 18. 1. 2. 3. 5. 7.* now shall not God auendge his elect which crye night & day? Experience we see in *Moses*, who when he lifted vp his handes to heauen the *Israelites* so long peruayled: you can not make your read prayers serue in this vse with all your deuises. For how would you effect this, except to make the Priest read till he sweate againe, with vaine repetition, & the people that vse such stunted prayers to say them often ouer, as the Papiſts their fiftene *Aue marias* and fīue *Pater nosters* as a cure of all their griues. By this litle I haue spoken, yt may appeare (though the Lorde knowes I am a man of vncircumcised lippes, nether able to vtter that God giueth me by faith to see in these high thinges, nether yet cōprehending anie title of the excellency of them) yet I hope yt shall appeare to Gods children, how odious your marchandize is in Gods eyes, and howe you make the ordinances of God of true praier, of none effect, by your traditions; he only approuing the liuely graces of his owne ministerie, & such as haue giftes & are caled thervnto, to be his mouth vnto the people and the peoples mouth vnto him in the publique assemblies: you inuent a newe worship & extinguish his, which maketh men fall into dissolutenes and bloudye tyrannie against his Sainctes. And
vwhere

where I alleadged that *Paul* would pray with the spirit & vnder-²³standing, and therefore not vpon a booke; you answered that *Paul* had no such neede of a booke as other men haue. But if you had looked vpon the text better, you should see, that the Apostle in his owne person teacheth vwhat ought to be donne in all Churches and of all men; And that he there taketh away the abuse of spirituall giftes 1. *Corinth.* 14. 15. and in the same Chapter sheweth that this & all other his doctrines are commaundements of God. *vsf.* 37. nowe ether God prescribeth two wayes to pray, or els your reading for praying is a deuise of man. But your self haue confessed there is no commaundement to reade praier for praying. Yet here you cauill with your stale shift, that *Paul* taught others to singe *Psalmes* vpon a booke, vvhich is a meere euasion, seing singing is not praying. The same Apostle saith to all that are borne of God. *because vve are sonnes God hath sent fourth into our heartes the spirit of his sonne vvhich cryeth Abba Father.* So that although we haue not like measure of grace, yet if vve cannot pray vve haue not the spirit of God. *Gal.* 4. 6.

I alleadged as you say a reason here vwhy prayer read cannot be true prayer. In reading vve fetch the matter from the booke which moueth the heart; In true prayer we fetch the matter from the heart which causeth the mouth to speake. your answer is, that this is a most ridiculous vanitie; for tell me (say you) this, whe we bring fourth in true prayer matter from the heart which causeth the mouth to speake, hath not the heart bene first moued with the worde of faith &c?

Let me here witnesse with me, what cause I had to esteeme you as a skorne; Againe how emptie you are of anie spiritual souour. And here you haue no answer to giue, but aske me certaine questions: First whether when we bring fourth in true prayer &c. the heart hath not beene first instructed. To this I answer, that againe you confesse the reading praier vpo a booke is not praying, but an instruction of the heart to praye. If you would stand to this we should not neede haue so much labour, & all the places of Scripture which you haue alleadged for to proue reading praying, haue beene meerly wraisted by you to deceaue the simple. wel (say you) but if the heart be first instructed before yt ca vtter matter in praier, whie may not the heart againe be moued with hearing or reading the worde, & so vtter praier. Yes I graunt, & still you graunt me, that reading is not praying but moueth to prayer: Then all your assemblies that haue no prayer but reading prayers, haue no prayer at all, and all that vse read prayer for praying do not praye but mocke vvith God. See if your Ordinarie vvill
D iij here

here be pleased vvith you: Yet you would denie all this with the same breath by a shifte, saying: The heart is moued when one heareth the prayer of the minister, and presently sendeth fourth prayers together with him. I trust you will not say that the heart of the hearer prayeth one thing, & the Minister an other; againe the praier of the minister is the praier of the people, by Gods ordinance; whiles they thinck one thing, & are mett to one end, for auoyding confusio one speaketh, yet al pray together one thing. But the minister may as well preach & pray, or reade anie chapter & praye, as reade praiers, & praye, both in one actio of the minde, and voyce, vvhich vvere strange. Your cauill then, vvwhether the heart may be moued, and pray, both at once, is taken away, seing you graunt reading & praying two seuerall exercises of the heart & voyce, which cannot be performed at once vvith liuely voyce. The conclusion is then, that ether ye must fetch the matter out of your booke vvhen you reade prayer, & so do not pray for the particular vvants wherwith the heart is moued & pressed before you come, or els you pray not vvith liuely voyce at al, vvhen you read. The Lorde then hauing taught vs to breake vp our owne hearts, and powre fourth our owne petitions vvith heart & voyce, gyue grace to all his people so to worship him.

I. G. *We must pray as necessitie requireth. But stinted prayers cannot be as necessity requireth. therefore stinted praier is vnlawfull.*

G. G. *To this I answered, approving the Proposition. And in the Assumption I did distinguish of matters to be prayed for: as that there be thinges necessarie to be praied for at all tymes, and of all men: of these a prescript forme may be vsed at all meetings of the Church. there be matters not at all tymes needfull to be praied for, for such there can be no prescript forme to be vsed continually &c.*

do these things I. G. **I** haue proued in the first Argument, that no mens writings are to be brought into the publique assemblies, for there the liuely graces of Gods owne spirit & Canonically Scriptures only must be heard: In the Seconde, the vnlawfullnes of reading for praying; In the third, the vnlawfullnes to impose any thing by comaundment

ment, that God hath not commaunded. And here vve shall handle in few wordes the end of your stinted prayers. Your distinction is far differing from the vvisedome of the spirit, for though many things be at all tymes needfull to the publique assemblies, yet stand not the assemblies, ether all at any tyme, or anie at all tymes in the same neede & feeling of them, or fitnes to receaue them; so that except you can make all assemblies in the same want of such things as are alwaies needfull, or any at al tymes, in the same preparednes to aske, and vse them that be needfull, you can make no stinted prayers for them. Giue eare then to the Scripture in this pointe 1. Corinth. 2. 11. *For vvhat man knoweth the thinges of a man, if not the spirit of man vvich in himselfe &c. Agayne vvho knoweth vvhat (shalbe) to morrow whiles you then thought to haue founde out more then the only wise gouernour of his house sawe needfull for his worship in his Church, and of euerie soule, you haue lifted vp your self into his seate, and taken the office of his spirite vpon you, who searcheth the heartes & knoweth the reynes, and teacheth his people how & when to aske, according to his will & their needs. Rom. 8. 26. 27. also the spirit helpeth our infirmities, for vvhat vve shoud pray as vve ought vve know not: But the Spirit it self maketh request for vs vvith sighes & groanes vvich cannot be expressed: Yet searching the heartes knoweth the meaning of the spirit, because he maketh request for the saincts, according to the wil of God. And wher you say the, that if we marck the prescript forme of prayers of all Churches, we shall see this regard, that nothing be left out which is necessarie &c. This bewrayeth your shallownes; the vvisedome of the flesh is foolishnes with God: who hath searched the depth of Gods spirit, or knowne the minde of man? who can prescribe the estate of all Churches, and vvhat euery moment is needfull to be praied for? odious then is such drosse of a fleshly mans heart.*

Your second prouision, that nothing be prayed for in your liturgy that falleth seldō out, but they are limited to the time. Your Church hath not this prouision; you compel men to pray against thunder & lightning at midd vvinter, and in your most solemne feastes against sodeine death: But the truth is, till you amend your wayes, God vvill accept no sacrifice of you, much lesse requireth this at your handes, to do more in his worship then he hath commaunded. And vvhere you say in the Church of England the preachers are not limyted touching the matter of their prayers, it is not true; you are all sworne to your *Paruities*, howsoeuer you may omitt some of yt for your Sermons, & vnder pretext therof, what part you will. And vvhy is ther not a forme for prayer prescribed, to be vsed after & before your Sermons? ys it because the text is not allwaies the same, or that the speaker is not in like fitnes, or

*Gouernour man how
they pray*

Now

nes, or the audiorie in the same preparednes? I assure you these things might be sufficient cause why you cannot vse alwaies the same wordes, and pray according to your necessities; and euen so standeth the case for all other affayres in the Church. The disposition of the soule & the distresses therof, continue not in one state one howre. But let me tell you whie you haue no forme of prayer for your preachings. In manie of your parishes, or (as you would haue them) Churches, Sermons are of those rare things, vtherof you saye ther can be no prescript forme of prayer; yea your *liturgie* approueth a ministerie & sufficient administration without anie doctrine; which sheweth yt came out of the diuels fordge, and not out of CHRISTES Testament.

Nota But seing you would take vpo you to set so manie perscript formes of prayer, as ther is things necessarye for euerie assemblie to pray for, wher CHRIST hath set none; And if yt were a thing so necessarye to haue prescript wordes at the administratiō of the Sacraments, I asked you whether our Sauour CHRIST had not forgott himself as you thought, that when he commaunded his ministers to go preach & baptise, and shewed them the vvords of institution, and the Elementes to be vsed vvith all things thervnto needfull, he did not prescribe some forme of wordes for prayer in particular. In the tabernacle euerie pinne was prescribed, so that ether such formes of prayer are not necessarye, or CHRISTES Testament hath some wants. To this you answered, that yt is not of necessitie ther should be a sett forme of prayer prescribed for the administration of the Sacraments: The minister may containe prayer &c. Hold you to this that it is not of necessitie: you will denie it againe the next Argument. vvell here you graunt, yt is not of necessitie; But you haue not answered me, till you tell me whether you hold it necessarye or no: if yt be at all times necessarye, the Testament is not perfect. Againe do you not hold yt of necessitie, whē you excommunicate mē, & depose your ministry for not obseruing yt. But you saye yt is for cōueniencye. If it be a part of Gods worship, & all tymes conuenient, then is it necessarye, and if yt be not necessarye, put such conueniency in your cornerd Capp, or surplus. Nowe if yt be necessarye at all times you must proue yt is commaunded in Gods worde, or els say that all things necessarye in Gods worship be not conteyned in Gods worde, which were blasphemous and papisticall to affirme. To this you graunt all things necessarye and conuenient are conteyned, & aske if I be ignorant that ther be manie things conteyned in the scriptures, that are not expressed in particulars, but be gathered from the generall rules. No, I am not ignorāt of this: but if it may be gathered ether by expresse wordes, or by generall rule, that ther should be prescript

script formes of prayer for the administration of the Sacraments, or anie other particular action of the Church, then must yt be so of necessitie, because God hath comaunded yt, though not in particular, yet in generall rules: But you graunt yt is not of necessitie, therfore yt is not comaunded in particular, nor conteyned in anie generall rule. Yet you demaunde of me, if one should obiekt that ther were not commaundement in the Scriptures, nor example for anie prayers to be made at all before preaching &c. I vvould say he should lye against God, vve haue both. For the Apostle sheweth yt vvas the chief part of their office, to perdue in the worde & prayer. *Acts. 6. 4. 1 Cor. 14. & 1. Tim. 2. 1. Acts. 2. 42.* besides, all things are sanctified vnto vs by the word & praier. And because they neuer vsed doctrine in Church, but prayer went before, their meetings is said to be vnto prayer. Some things ther are I graunt -- that are not prescribed in particular, & yet are comaunded by generall doctrine, as baptisme of Infants. But whatsoeuer is commaunded ether in particular or necessarie collections from generall rules, are of necessitie to be obeyed, as the comaundements of God, and may not be altered; but your particular formes of prescript wordes haue no such varrant. Nowe seing you vvould haue no prescript vvordes of prayer for the minister to vse before his preaching, nor of necessitie for the Sacraments, & haue none for excommunication &c. I wondred wherof your *Portais* is made, and wherto yt should serue, except for churchings & burialls and such popery, vvherby you leaue the commaundements of God, to sett vp your owne traditions. And hervpō I demaunded wher-vpon you would make your stunted & sett prayers. You marueile I should be so babling & make such questions: you meane about your babling vvorship. You saye of the particulars of the Lordes prayer. I demaunde nowe againe whether you can number the starres of heauen, or the sandes of the sea; if not, much lesse the particulars of the Lordes prayer; There is medecine, & direction of praier for euerie soule, and euerie disease therof to be drawn fourth by doctrine and prayer as the need requireth: you would sett a *Liturgie* vpon some thinges, and compell men thervnto euerie meeting, which were nothing els but to seale vp the fountaine, & send men to the drye pitts of your execrable deuises, frō the whole fountaine, to a pitcher of water, from the liuely graces of doctrine & prayer, to your owne vvritings. *Paul* commaunded to pray for Kings and Princes, yet bounde no man what wordes to vse. The Lord gyue you repentance of such presumptuous sinne, as to alter his worship. If you cannot knowe the estate of the soule before hand, you can make no formes of wordes for yt.

Demande

Demande

Nowe well

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Read

I. G. *Read praier were deuised by Antichrist, and maintaine superstition & an Idoll ministry; therefore read praier & such stinted seruice are intollerable &c.*

G. G. *Antichrist deuised manie blasphemous wicked praier. But to say that the reading or following a prescript forme of praier was his, is most false. for there were Liturgies in the Church of olde, before Antichrist was set in his throne &c.*

L. G. **T**He Scripture neuer inforced to read praier for praying, neither stinted vs what, or how manie wordes to vse, neither is the formes of prayer prescribed in the Scripture, anie deuise of man. Let vs the hold these two to be the matters in hand; the one, reading in steade of praying, the other, stinting & limiting by a written *Liturgie*, what & howe manie wordes to pray, with all other such prescriptions as your *Liturgie* cōteyneth. All may be affirmed antichristian, which is not warranted by Christes worde: Yet your *Liturgie* is euē frō that Antichrist lifted vp into the throne you speake of, as may of all men be seene that will compare yt with the *Portius*:
Nota And (as I haue heard) the *Pope* would haue approued of your *Liturgie*, if yt might haue bene receaued in his name. Nowe we haue proued in the discourse before, that reading for praying hath no warrant from Gods worde, which maketh them two seuerall and diuers actions euery vwhere. Here then vve must consider something for an other *Liturgie* the *CHRISTES Testamēt*, which we shall
Nota find to be nothing els, the an other gossell. And because Mr. Gifford saith ther were *Liturgies* in the Church before *Antichrist* was lifted vp into his throne (which I will not denye) I would haue all men vnderstand that I do not go about to proue the Church no Church that hath a *Liturgie* (as mine Arguments are fallsie wrested to that purpose) but to proue the vnlawfullnes of such *Liturgies* thrust vpō mens Consciences, is onlie my determination through
 Gods assistance. The worde *Leitourgia* signifieth *publicum munus*, ergo *Leon*, the worck of, or for the people: that is the very execution of the ministeriall actions in the Church, according to the worde of all the officers therof, that is the practise of those ministeriall duties prescribed by *CHRIST*, vve may euery vwhere reade. In the
 first of the Gossell of *Luke the 23. verse* it is said. And it came to passe that when the daies of his ministration were past he went home to his house meaning *Zacharias*: where we see the worde *Leitourgias* for his execution of his ministeriall function. Now this *Leiturgia* of the newe Testament, is euē

in euē the rules & functiō prescribed by CHRIST, for the publique
 actions to be donne in his Church : vvhich *Liturgie* of CHRIST is
 perfect, & he pronounced accursed that addeth any thing thereto,
 or taketh & any therefrom : yea all men are bounde to keepe the
 true patterne therof, without alteration or innouating anie part of
 the same: yt is called a cōmaundemēt to be kept without sport, till
 the appearing of our Lorde IESVS CHRIST. Nowe, to make an
 other *Liturgie*, is to lay an other foundation, and to make an other
 Gospell, not that ther is an other Gospell, but that ther are some
 vvhilling to peruert the Gospell of CHRIST. Then your *Liturgies* to
 which you are sworne, and by which you administer, being (as you
 cannot denie) an other *Liturgie* then CHRISTES Testament, is plaine
 an other Gospell; for the Canons & rules you prescribe & impose
 are such, as he hath not prescribed or cōmaunded; or at the best, a
 transforming of his ordinances : Now if you should say, you do
 nothing but make lawes of particular thinges collected from the
 Scriptures, and with that collour impose your *Liturgies*, we haue
 shewed the vnlawfullnes of bringing anie mans writings, as rules
 into the Church. For the explaining of the whole will of CHRIST,
 so far as is meet for vs, he hath giuen vs his officers to administer,
 according to his *Liturgie* by liuely voyce, and due execution of all
 things by one rule. Making then a newe *Liturgia*, you must also
 make a newe ministerie, for CHRISTs ministerie cānot administer
 after a counterfeit *Liturgie*. And that *Antichrist* vvas the cheif In-
 nouator of this *Liturgie* (howsoeuer the thing might be lōg a wor-
 king by litle & litle) yt is plaine when he is called *ἐντιμωμωτός*, that
 opposite man; or layē of an other foundation. Now we must
 not make all *Liturgies* beside the Testament, of like vvickednes or
 blasphemie; But how neere the most heynousest yours approach,
 let him that answereth the other part of your booke witnesse vnto
 me. Nowe vvhere I said you had confessed that you neuer read in
 the Scriptures any warrant to reade prayers vnto God, you say
 now, I knowe I haue falsified your vvordes. Surely yt vvould be
 knowen, for I vvould not vvillinglie so do, your vvordes you say
 vvere these, to your remembrance: *God neuer commaunded a man to reade
 prayer vpon the booke*. Is not this the same that I saye: *you confess ther is no
 vvarrant for reading prayer*, is ther anie thing vvarranted in his vvor-
 ship, that he hath not cōmaunded? Then you aske me if I vvil ga-
 ther thus, it is not expresse cōmaunded, therfore yt is not vvarrā-
 ted. No you forgot the vvorde expresse, to help your self; to saye
 & vsaye. I gathered, that because you said absolutely it vvas not
 commaunded, therfore yt vvas not vvarranted. Here you come
 againe to shewe your ignorance in the Scriptures, to say ther is not
 anie expresse cōmaundemēt to vse prayer before or after doctrine.

And remember you here will haue it a commaundement, & said before you hold yt not of necessitie.

G. G. *There would sundry inconueniences growe for want of a Lyturgie, or prescript formes of publique praiers.*

I. G. Till I must put you in minde of the wisdom of that gouernour of his house, the builder, beginner & finisher of our Faith CHRIST IESVS: he foresawe vwhat inconuenience vwould haue growne if either men or Angells should make newe *Liturgies*, or other formes of prayer, then he hath prescribed, for the publique assemblies. Here therefore you deeply chardge him, not to haue donne all thinges that were needfull, in not prescribing you more formes then he hath donne, or not suffred learned diuines to impose their owne writings vpon publique assemblies, as rules for the Church, and worship vnto God. But see what the Scripture saith; *vwho hath knowen the mynde of the Lord, that he might instruct him.* Again. *vwhere is the vwise, vwhere the scribe, vwhere the disputer of this vworld?* hath not God made the wisdom of this world foolishnes? To put you out of doubt then, that we neede not any newe *Liturgie*, nor anie mēs writings to be brought into the publique assemblies, the Holie Ghost saith 2. *Timot* 3. 16. The whole Scripture is *Theopneustos*, inspired of God, & profitable vnto doctrine, vnto improof, vnto correction, vnto eruditio which in righteousness; that the man of God may be perfect, absolute, perfect vnto euerie good worke. Nowe if onely the Scriptures be *Theopneustos*, & sufficient to make Gods childre absolutely perfect, what blasphemie is yt to say, sundrie inconueniences would growe, if mēs writings were not imposed vpon the publique assemblies. And in this your wisdom, let vs see what is the chiefeft inconueniency that would growe.

.. You say euerie franticke spirit (of which sorte ther be manie in the ministerie) would not only be vnlike themselues, but varye from others. I answered, and still do, that the Papists haue not so weake a reason for their Idolatrous *Liturgies, Rubrics, & Canons*. You say yt appeareth by all my Arguments, how meete a man I am to iudge the weight of reasons alleadged by the Papists, and others: well I am weake, & you strong, foolish, & you wise; yet might you haue shewed me a weaker reason, which they alleadge for their constitutions ecclesiasticall, as they call them. But my chief answer was (wherby you might haue beene satisfied) that if it were but in Phrases the ministerie should differ, yt is no sufficient cause

.. to ordeine *Liturgies*. And if they offend in matter of doctrine or conversation, the censure of the Church should help that. The first you graunt, the second also you confesse, that the Church should censure such thinges: But you say ther are sundrie other differēces

in administratiō of publique praier & Sacraments, as in order & ceremonies, which the church is to haue regard of, & not to leaue arbitrarie. All other ceremonies in Gods worlship then CHRIST & his Apostles haue prescribed vs, are diabolicall, & not Apostolical. Then, for all thinges donne in the Church in those publique actions, the offenders must be admonished, if they transgresse the rules of the word. And for the orders you speake of, you meane circumstances of time, place, kneeling, sitting, standing &c. of thether can be no furdre lawes, then CHRIST hath prescribed, that all thinges be donne to edifying, in comelynes & decency &c. of these to set particular lawes, were to breake the lawe of God, which lea- neth the in the Churches liberty, as neede requireth, to the glorie of God. In these thinges to do anie thing contrarie to the generall rules of order, edifying, decencye &c. the transgressour is by those rules to be instructed, admonished & censure. Well, here you haue made a faire hand, to make read prayers but a matter of order, which is all the worlship you haue; to bring in mens writings into the publique assemblies, to make the ether rules to bind the Conscience, & so put the in the place of Gods booke, or to reade them ouer for praying, is but a matter of order; well then put them in your cornerd Capp, we haue enough rules for the ordering of Christs spouse, without such Babilonish ware. Here you say mine experience is not so great as my boldnes. I passe not to be iudged of you, yt is not like that the enchaunters of *Egipt* should knowe the beautye of *Sion*; ther is a cloude betweene you & vs: we haue (blessed be our God) a pillar of fire before vs. Another fault you say in my forme reason, is, that because the censure of the Church should redresse defaultes, therefore ther needeth no *Liturgie*. Naye... take all with you; No fault can be censured that is not a transgression against the rules of Gods worde, and those to be censured by the doctrine and admonitions of the church, therefore vve neede no *Leiturgies*. To the worde of God only, ought all men to be bounde by couenant, & for the transgressions therof only, to be censured.

The Church hath this power, to ordeine according to Gods G. G. worde, & to appointe such orders in matters of circumstance &c. as shall most fitly serue to edification. And the these orders being established, the Church is to drine men to the obseruation of them.

First, in this your papistickall mudde, I must tell you, your rea- I. ding of mens writings for prayer, is a false worlship of God, and not a matter of circumstance. And for matters of order and circumstance, which are no part of the worlship, ther can be no other

G. consider no

note

other lawes made of them, them CHRIST hath made: And for ordeyning of lawes in the Church, is to plead for vnnwritten verities, & to make the lawe of God vnsufficient: nether can yt be according to the vvorde, to make anie lawe, that God hath not made, but an adding to his vvorde, vvwhich is execrable pride: these your vvordes then (according to Gods vvorde) vvas but a cloake to couer the grossenes of your position: for the vvorde, ordeyne, or create lawes, is to make some, that are not made before; let vs the se your cleane sentence to be this. *The Church hath auctoritie in matters of order & circumstance to make & ordeine lawes in his Church, for his vvorship: nowe see how you cōtradict these Scriptures. Reuel. 22. 18. 19. Prou. 30. 5. 6. euerie worde of God is pure &c. put nothing to his vvorde least he reprove thee & thou be found a liar. likewise Deut. 4. 2. & 12. 32. & Gal. 3. 15. though it be but a mans conuenant, vvhen it is confirmed; no man doth abrogate it, or superordeine anie thing to it. And the second Commaundement forbiddeth anie such humane tradition in the worship of God: all the Popes trinckets might be brought in by the same ground: We would willingly haue seene your warrant for this doctrine, your bare worde is not sufficient to impose other lawes then God hath made, vpon his Church. This is the foundation of poperie and Anabaptistrie, to giue libertie to make lawes in the vvorship of God; yet you vvill go furder, that such lawes being ordeyned & established by publique auctoritye, the discipline and censures of the Church are to drue men to the obseruation of the same. By your iudgment our Sauour CHRIST was an Anabaptistieall Schismaticke, that would not himself, nor his Disciples, obey & obserue the traditions of the Elders: And vvhat saith he vnto pleaders for traditions. It is thus written Marke 7. 5. then asked him the Pharisees & the Scribes, vvhy vvalken not thy disciples according to the tradition of the Elders, but eate meate vvith vnnwashed hands. Then he answered, surely IS AY hath prophesied vvell of you hipocrites, as it is vvritten, this people honoreth me vvith their lippes but their heartes are far from me. But they vvorship me in vayne teaching doctrines mens precepts. For you lay the commaundement of God aside & obserue the tradition of men. And to helpe fourth your euill matter, instead of proof frō the Scripture, you fall out into furious exclamatiō against them that desire only to haue the worde practized: saying, vvho is able to imagine the innumerable diuisions and offences in the practize of your anabaptistieall freedom, in vvwhich you deny the Church to haue power to ordeine & impose any orders: lett all men iudge the venemousenes of this tongue; CHRIST pronounceth them accursed that add or superordeyne any thing to his worde, and you pronounce iudgment of them, that only obey his worde. Shall yt be said that Mr. Gifford holdeth, that the only practize of Gods worde, would be the cause of innumerable diuisions and offences. This hath bene Satans old accusatiō in the mouth of the most enemies of CHRISTs Gospell;*

NOWE

again

nowe yt must be Mr. Giffords accusation of Gods ordinances, to
 be insufficient, vnperfect, &c. fearfull in his Apostacy from that
 truth he hath knowen. I take it, yt is more like to be *Anabaptistry*,
 to practize any thing without warrant of the word, to make their
 owne deuises lawes, in Gods worship, the to do nothing but what
 God hath comaunded, within the limites of our callings. For the *franticke*
 franticke ministry; yt came of your owne wordes, that therefore
 you must needes haue a *Liturgie*, because ther are manie frantick
 spirits in the ministerie; then I say, it is like you haue a frantick
 ministerie, that cannot be gouerned without an other *Liturgie* then
 CHRISTS Testament: For their great giftes you speake of, I will
 not compare with them, I am content to knowe nothing, if not
 CHRIST crucified. My reason fro the *Colossians*, that as the Church
 there is comaunded to admonish their Pastor *Archippus*; if he trans-
 gressed, & to stirr him vp to his busines, so all ministers that caused
 diuisions, contrary to the doctrine of CHRIST, were to be admo-
 nished, & auoyded, if they repent not; so that the worde of God,
 and admonition by the same, if they transgressed, is the waye to
 keepe all men in due order; and not imposing *Liturgies* vpon the
 Church, besides CHRISTS Testament. And where you collected *note*
 thus, that if read praier, & imposed *liturgies* be Idolatrous, the wher
 will you finde a visible Church say you. I answered that the true
 Church might erre, even in this poynte, though not in like heigh-
 of sinne. Then you desire, that the Churches of England may
 find like fauour at our hand; to which I answere, that let him
 that handleth that question with you, shew you, how your sinnes
 herein exceede other countries, & persequut such as reprove you.
 Your Church (as you call yt) cannot pleade ignorance. Your ray-
 ling speeches, of blind Schismatiques *Donatists* &c. bewray vwhat
 sweet water is in the heart: if you cannot proue your Church to
 be the established Church of CHRIST, they light all vpo your self.
 Ther are none *Schismatiques*, but such as departe fro the faith; shew
 wherein we haue trasgressed, & will not be reformed. In the meane
 tyme you are *Schismatiques* from CHRIST, in that you practize the
 Statutes of *Omry*. you chardge vs with pride, for that (you saye) we
 imagine to knowe more then all the Churches vppo earth. This
 also hath bene *Satans* old weapon to deface the truth *Iere. 18. 18.* why
 maye not a simple babe in Christ see that, vvhich vvhole nations
 haue not seene? vve cannot but speake the things Gods vvorde
 teacheth vs: if vve speake trueth, you need not oppose that vve
 iudge anie man, yt is the worde of God shall iudge vs all; and I
 saye, yt is an old popish Argument to reason thus (*all Churches do such*
athing, therefore it is lawfull) except you hold with the Pope, that the
 Church cannot erre, which were blasphemous. You are not well
 pleased

pleased that I will not say it is no Church that hath a Liturgie imposed vpon yt; and because you haue so often slandered me, that I hold yt so, you take great paynes to conclude it. I haue said that to impose mens writings, to be read in stead instead of praying, is to worship God after a false maner, that yt is a deuise of Antichrist, a deade letter, quenching the spirit, stunting the spirit, not of faith, Idolatrous, a changing the worke of the spirit into an Idoll, breaking our Christian libertie, and so most detestable. By these speeches I condemne all Churches say you: this is not true, I condemne but the sinne. But you haue sayd I deny that to be the Church, that hath any thing ymposed. I say you speake an open vntrueth, and remember the iudgment of him that inuenteth and maketh lyes: And God giue you grace to repent, if you belong to him. The consideratiō of this our discourse, I hartelie comēde to be dulie & vprightly wayed, of all that feare God, who graunt vs his grace to forsake any sinne, where it shalbe shewed vs, by how weake instruments soeuer yt be reprobued, and pardon me all my defaults, in this my hastie answer. Thus haue we seene the vnlawfullnes of thrusting mens writings vpon publique assemblies, & reading, instead of praying.

1. G. *The praier of such ministers & people, as stand under a false gouernment are not acceptable, not only because they aske amisse, but because they keepe not his Commaundements.*

The praier of such ministers & people as be subiect to Antichrist are abhominable.

Those ministers & people which stand subiect to the Bishops and their Courts, are subiect to Antichrist &c. Therefore their praier &c.

1. G. *These do concerne the third & fourth accusation, and therefore the answer is included in the answer to them. Yet I take exception against the first; that the Church may be holden by force from executing Gods commaundments touching externall gouernement, and yet be the true Church of God. And for example, I alleadged the Church that was holden captiue in Babilon &c.*

Here,

Here, after your accustomed maner, you offer me great wronge:
 first, instead of answere, you alter the question very subtilye:
 then you dismember my former answere; & not only so, but you
 haue nether let my former answer be answered, nor prynted. Thus
 you alter the question, & answere not; vvhether the *Proposition* spea- *proposition*
 keth of a ministerie & people standing vnder a false gouernment,
 you say the Church may be holdē by force, from executing Gods
 commaundements in externall gouernement, wherof I neuer
 doubted: vvhether is this then, but to deceaue your Reader, both to
 iudge sinisterlie of me, and be drawē from the truth himself. But..
 indeede you meane not this (*holden by force*) of ciuile bondage or
 persecution, for then ther were no difference betweene vs, and
 myne Argument should stand vntouched. You affirme then that
 the Church may stand vnder a false gouernement, inforced ther-
 vnto by the tyranny of the ennemie, and yet in that estate be the
 true apparant Church, by open profession; vvhich is nothing, els,
 then that the Church may professe *Christianisme* and *Antichristianisme*,
 both at a tyme; subiect in minde to CHRIST, and subiect to *Anti-*
christ in outwarde obedience. That you hold this doctrine in this
 place, the proesse of your matter proueth; & to make all plaine,
 your wordes in the last writing (which here you summe vp) were
 these. *But if the Church at any tyme be by mayne force restrayned from some pri-*
uiledges, or haue some gouernement set ouer it, which agreeth not vwith Gods vwarde,
vvhich is cannot auoide &c. See nowe how smoothly this man hath put
 away the crosse of CHRIST, by teaching men to stand vnder a go-
 uernement, contrarye to CHRISTES. I thought the ordinances of
 the newe Testament had beene a kingdome that could not be sha-
 ken. *Heb. 12.* that none could haue beene a member of CHRIST,
 that receaueth the marcke of the Beast, though yt be but in his
 hand, or could be holden a member of CHRIST, by outward pro-
 fession; that here had beene the patience of the Saints, to suffer
 vnto death, rather then to bowe downe, either in minde or bodie
 to an other gouernement, then CHRISTES. How is he a Lorde to
 them that are not gouerned by him. Well I needed not haue stand *agayn*
 vpo this doctrine, but that he nether prynted my former answere,
 nor answered in these poyntes, and myne owne copie taken from
 me by the Bishops: so that this man may retract what he will, and
 accuse as please him: if he haue anie common honestie, let my
 former answere be seene. But to proue the Church may be sub-
 iect to an other gouernement then CHRISTES, which is euen to say,
 that a man may gyue all alleageance by outward practize to the
 Kinge of *Spaigne*, and yet be her Mats. true subiect; He saith, *the*
Church was holden captiue in Babilon. where he as conningly hideth him-
 self as before; though in my last writing I iudged him to answere, *consider* *whether*
 whether

whether the church in *Babilon* was subiect to their Idolatrie, or no. To the ciuile power I doubt not they were: But if the Priestes and Leuites stood Priests to the Idolatrous worship in *Babilon*, whether the people of *Israell* bowed downe to the outward practise & obedience of their Idolatrie, or no: then, if they did so, whether they stood by professiō the childre of God, or apostatate in that estate. None of these things haue you answered me. Let the examples of *Hanania*, *Michaell* & *Azaria* testifie *Dan. 3*. The people that returned repented their transgressions, wher they had any of them sinned, & made a new couenant with the Lorde, before they were receaued. *Ezra 9. 14. 15. & 10. Cap. 2. 3. 8*. Yea the voyce of God was this come out of her my people, & touche no vnleane thing & I will be your God. *Vt* we before thee (saith *Ezra*) in our trespass, and we cannot stand before thee because of it. You neuer renounced your Antichristian ministerie, you neuer made newe couenāt since the deepe defection of Poperye, but still minister in that kingdome, & wil not repent, yet boast your selues to be the Church of God, cringe out, the Temple the Temple. I answere then directlie, that whiles you stand subiect vnto, and practize & cōmunicate with other orders & gouernments, then **CHRISTES**, you are not by outward profession the Churches of **CHRIST**. I may not with you omitt the worde (willfull) because you persecute the light, and so much higher is your sinne.

Now well Here I must forewarne the Reader, with diligence to consider *Mr. Giffords* disagreement and mine; he hauing accused me of a fundamētall heresie (as he calleth it) wheras he himself still maintayneth most grosse errors; wherof I reprobued him, yet he persisteth; Namely, that the regenerate man may be said to stand in bondage to sinne, by reason of the corruption of the fleshe that is in vs, & of our vnperfectnes in this life. Then that one standing in outward bondage to opē knowen sinne, may in that estate be accounted & cōmunicated with, as the seruant of **CHRIST**, by outward profession, both at one instant: which is as much to say, we may be to mans sight, the seruant of the deuill, & the seruant of **CHRIST**, both at one tyme, by outward profession; so none should be excommunicate, none be without, the world & the church, light & darknes, **CHRIST** & **BELIAL**, should be mingled together.

Gouerning The heresie wherof, he most vniustly & vntuly proclaymeth to be mainteyned by vs, is, that the regenerate man cōsenteth not to sinne, after regeneratiō, although in the last writinge I testified the cōtrary; Namely that the whole church might erre, might cōmitt some kinde of Idolatrie, that no man was free frō cōmitting sinne &c. And now I testifie to all the world, that I was neuer infected with anie such *Anabaptistry*, but haue euerie where resisted such dānable heresie. I haue learned & taught manie degrees of sinne, and

and differences of transgressions, which the deare childre of God fall into, after regeneratiō, in thought word & deed, of ignorance, of knowledge, of presumption, slippes, transgressions, & obstinate sinne: Yea that ther is no sinne, except the sinne against the Holy Ghost, but Gods children, may comitt it after regeneration, & be renewed by repentance, which we ought to pray for in all sinners, but that one sinne except. Not that men should herevpon take boldnes to sinne, because God giueth repētance to his elect, wherin the riches of his mercy appeareth; but rather serue him in trebling & feare, as a iealous God, least with *Esau* we find no place to repentance, though we seeke yt with teares. Againe, though in Gods sight, his elected are neuer forsaken vterlie, nor the Holy Ghost vterly extinguished in the regenerate, yet to mans iudgment he that committeth open knowen sinne, & persisteth obstinately in the same, cannot be held the child of God to vs, by outward profession, but must be cutt off *Numbers 15. Math. 18. & 1. Cor. 5.* till they repent: Much more none that stand opē professed members of the false Church, subiect by the least outward bowing downe to this Antichristian *Hierarchie*, and so contynuing in bondage to a false gouernment, can be holdē of vs the true professors of *CHRISTS* Gospell. Now let vs peruse the seuerall doctrines. *M^r. Gifford* affirmeth, that the true church might stād in bōdage to a false gouernmēt, yet in that estate be holdē, & cōmunicated with, as the true Church, by outward profession: his wordes in waye of proof, be these. They may with *S^t. Paule* say, it is no lōger I that do it, but sinne that dwelleth in me: for if the yoake wherwith he was held captiue in part, could not take from him, but that he was the Lordes free seruant, it is no reason that some outwarde bondage should make the Church not to be the spouse of *CHRIST*. If a man cōmaund his wife (saith he) to do a thinge, & ther be violent force to withhold her, thee is not to be blamed. *Rom. 7.* Mine answer to this he durst not print, but peruerteth my wordes, so manie as pleaseth him; nether cā I yet come by a Copie of my former writing, to shew, what I thē replied. Now consider what gouernment is, & what bondage is, & then behold the wickednes of this man: spirituall gouernment is that soeueriegnitie, Dominiō, & regiment that *CHRIST IESVS*, by his spirit, lawes, ordinances, & officers, exerciseth in, & ouer hys Church, as yt is writtē. *And thou Bethleem Iuda art not the least among the Princes of Iuda, for out of thee shall come a gouernour that shall gouerne my people Israell. agayne, thy Scepter is an euertlasting Scepter. I haue set my king vpo Syō my Holy mountaine. Mat. 2. 9. Psa. 2. & Psa. 110* these lawes & ordinances wherby this kinge raigneth, are caled a kingdome that cannot be shaken *Heb. 12.* they that haue not him to reigne ouer thē, are by outward professiō none of his. *If I be your lord, where is my honor? againe*

against those myne enemies which would not that I should reigne over them, bring be ther, and slay them before me. Luke 19. 27. bondage or seruitude is to be at commaundement, & to yeild obedience in subiectiō. Now to be in outward bondage to an other outward gouernmēt, other lawes, officers, and ordinances then CHRISTs, is to be by outward subiection seruantes of *Antichrist*, which layeth an other foundation: for by outward profession we cannot stand (to mans iudgment) professed subiects to two kings at enimitie, But we must be an enimie to the one, & so esteemed of all men, much lesse members vnto two diuers heades.

Note

This then is mine answer here. 1. That it is an heresie to say, a man may stand in bondage to open knowen sinne, & the free seruant of CHRIST to vs by outward professiō, both at one instant. 2. That it is a falsifying of the Scripture, to say, that *St. Paul* (in the 7. to the *Romanes*) was in bondage to sinne, when he, in the inner man resisted sinne, & daylie preuailed against the sinne, which his flesh would haue led him captiue in, if there had not beene a stronger power to ouercome that enimie: for he ther reasoneth of the benefite of the lawe, to manifest our sinne, & our cōquest ouer sinne by daylie repentance, & reprobuing of sinne in our selues, fighting against sinne, victory ouer sinne, though yt contynuallie rebell. 3. How blasphemous were yt to contynue in knowen sinne, in bondage to yt, & to say it is sinne that dwelleth in vs, and not we, and so still to blesse our selues without amendement. O horrible peruertinge of the Scriptures to mens destruction. 2. *Pet.* 3. 16. 4. That ther is no Argument to be drawē, nor consequence to followe, from the reliques of sinne, & corruption of the flesh in one man, or the whole Church, and a professed bondage to a false gouernment, no not betweene the open committing of sinne in the whole Church, or some members therof, and a professed homage & subiection vnto a false gouernment; we cannot be partakers with the false Church & true, at no hand. 1. *Cor.* 10. 21. Lastlie that the subiection to an other gouernment, is as a wife that cōmitteth adulterie. *Hosea.* 2. I then reason thus on the contrary with you: Any man that after regeneration committeth open knowen sinne, and contynueth obstinate, as a bond seruant therunto, standeth not the professed seruant of CHRIST, but of synne *Ezechiel.* 18. till he repent; so the whole Church, that persisteth in open knowen sinne, & persecuteth the messengers that reprove the same. The as euerie member of the false Church standeth a professed seruant of sinne, so the whole assemblies that stand professed subiects of false gouernment; no censures of admonition belonging vnto them, but calling of them to repentance & seperation from the false Church. Then, as the wife that giueth her self to be one with

with an other man, is an adulterie *Rom. 7. 3.* so that Church that subiecteth herself to an other government, ordinances, & lawes then **CHRISTS**, is an harlot. Now lett all men say, whether I had not iust cause to say, you spake like a carnall libertine, & an *Antichrist*; yea nowe, as one hauing his conscience seared, to affirme, that the Church, remayninge in open knowne bondage to a false gouernment, may saye as *Paul* said, *it is not I that sinne.* And that contynuing in that adulterie, she is the spouse of **CHRIST** by outward profession. You would saye it were a false Argument, to say, the Church hath manie imperfections, ignorances, transgressions &c. therfore standeth in bondage to sinne, nay standeth in bondage to an other heade, and an other gouernment then **CHRISTS**; Euen so, to saye the Church doth sinne, therfore may contynue in bondage to sinne, is false doctrine; nay, to say it may stand in open professed subiection to *Antichrist*, and be esteemed the Church of **CHRIST** by outward professiō in that estate, as damnable doctrine.

It is the flat contradictiō of all the rules of the Scripture, to say, a man may stand in bondage to sinne, and the free seruant of **CHRIST** by outward profession, by mans iudgment, at one tyme, seing the obstinate offenders are to be cast out the assemblie; But nowe, though the regenerate may fall into these highe sinnes, and contynue in their sinne a long time, yea manie yeares deprived of Gods grace, to mans seeming, and to vs is the seruant of *Satan* for anie thing wee see, yet the spirit of God is neuer vtterlie extinguished or departed, after regeneration, but will recouer the man againe, & bring him to repentance, as *Dauid* after a whole yeare; for the stronge man once displaced & cast out by a stronger then he, the spirit neuer vtterly departeth againe, for then yt were impossible that man should be renewed *Math. 12. 31. Heb. 10. 26. & 6. 4.* And herevpon I might saye, *Paul* neuer contynued captiue in sinne, but was alwaies renewed by repentance. Furder, this spirit of God (the sparkes wherof were neuer quenched vtterlie) did not, nor could not consent or giue place vnto sinne; for here is the enimitye & battell betweene the spirite and the flesh, euerie where spoken of *Gal. 5. 16. 17. Rom. 7.* May I not now say then, that *Paul* neuer contynued captiue vnto sinne, nor consented vnto sin cōcerninge Inner man or gaue place vnto sinne in that place mentioned, without heresie; And still reprove you, that when *Paul* reasoneth of the old man, or corruption in him, you will conclude yt of the new man, or inner man, and of the whole man, when you see evidently, he opposeth the one against the other? For whiles the spirit striueth against sinne & raigneth in vs, though the fleshe rebell, & cause vs to sinne seauen times a daye, yet are we not ouercome of sinne, so to remayne in bondage to sinne, that it should contynue to

reigne in vs; as you may see in the same chapter *Rom. 7. 5. 6.* where you alleage then, that *Paul* saw a lawe in his members, which did lead him captiue vnto sinne, you do falsifie the text: for he saith *leading me captiue*, and not *did leade &c.* for ther was a stronger man, or a stronger then man, that suffered not the lawe of his members to reigne; for saith he. *I my self in my minde serue the law of God, but in the flesh the law of synne*, so that the whole man could not be said to serue sinne. But (say you) afterward as concerning then the inner man we may be said to serue the lawe of God, and thereupon he called the free seruantes of Christ, notwithstanding this corruption of sinne in the flesh: So the whole man by reason of our imperfectnes may be said to be the seruants of sinne. No, yt is not true, for the whole man is called after the part that hath greater rule in vs; as if the fleshe rule in vs, we are the seruants of sinne, & ledd by *Satan* at his pleasure; but if the Spirit rule in vs, we are the seruantes of God, Sonnes of God, Sainctes of God, Citizens of *Ierusalem*, holie & free people, Kinges, and Priests: not that we are perfect, or sinne not, but that sinne reyneth not in vs, but the spirit, wherby we suppress sinne, reprove sinne, striue against sinne, subdue sinne; & though we fall seuen times, yet we rise againe by repentance, and serue not sinne. Rightly therefore did I saye, that no man can serue two masters, for his seruantes we are to whom we gyue our selues as seruants to obey, whether yt be of sinne, vnto death, or of obedience, vnto righteousness. *Rom. 6. 16. 18.* being made free from sinne, we are made the seruantes of righteousness: So that the regenerate man, or he that is by outward profession the seruant of CHRIST, cannot be called the seruāt of sinne, by reason of the corruption of the old man, and dregges of sinne, neither can he that standeth in bondage to anie sinne, & giueth himself ouer to yt, be called in that estate the seruant of CHRIST, till he repent, but the seruant of sinne. *2. Pet. 2. 19.* Therefore you must recant your false interpretation of *Paul* in the 7. to the *Rom.* and cease your blasphemous raylings, in calling the trueth of God, the rocke of *Brownisme*. And consider the height of your sinne, by concluding a bondage vnto sinne of the whole man, for the corruptions of the fleshe, which through the worke of the Spirit is daylie subdued, though neuer vtterly rooted out of our earthlie members, and from the comitting sinne through frayltie, an obstinate professed bondage to the false Church, false gouernment, false ministerie &c. which is plainly the marck of the Beast, to who with outward obedience they bowe downe, & stand seruants in his kingdome *Reue. 14. 9. 11. 12.* As for the 4. of the *Galat. 26.* where the Apostle saith, *Ierusalem which is above is free wth her Children*, your durst not open yt, nor expound yt, but blaspheame, raile, & sclander, as though we should pleade for such a freedome, as should detract from Magistrates lawfull an-
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authorities, from hauing Gods ordinances established by commaundement vpon the Church &c. yea, that vve should hold Anabaptisticall freedome, as though vve had power not to commit, or consent vnto sinne whereas we haue euerie where by practice & protestation, by word & writing testified to our Soueraigne Prince, and to all men, the contrary. But *Satan* that old accuser & detracter of Gods children, to deceaue the world, sendeth out such lyinge spirites to deface the trueth. We, with all subiection and willinge obedience to our soueraigne Prince, teach all men their obedience to the higher powers; Subiectes to Magistrates, Flocke to Ouerseers, childre to Parētes, wiues to their husbands, seruantes to their Masters &c. in all things in the Lorde; and if they commaund vs anie thing contrary to the lawe of God, vve then patientlie suffer without resistance, or rebellious thoughtes: The freedome then we haue to speake of here, which CHRIST hath purchased for vs, is, first that tryumphe ouer Hell, Deathe, and damnation, through the merites of CHRIST apprehended by faith, wayted for in hope, *Rom. 8*. Secondly that because we were sonnes by election, he giueth vs the spirit of adoption, and sanctification, wherebie we mortifie the fleshe, haue reigne and dominion ouer sinne, that yt shall neuer reigne in vs more vnto condemnation, repenting daylie our trespasses, and crauing pardon for our hidden sinnes, and secreat faultes. Thirdly vve are throughe the same spirit and worde of trueth deliuered from all subiection of *Antichrist*, of the false Church, false ministerie, false gouernment &c. And they that haue not this freedome, are not by outward profession the seruantes of CHRIST. Furder we haue freedome from all traditions of men, that seing we are bought with a pryce, vve are no longer seruants of men, to be in bondage to anie beggerly rudimentes or deuises of men, but in all peaceable maner, to worship and serue God within the limites of our callings, according to the word of God, as yt is reuealed vnto vs: We haue freedome to speake the trueth with all boldnes, though all men should inhibite vs: we would not haue the doctrine limited, stinted, bought & sold, for lewishe tythes or mercynarie stipendes.

We haue freedome to seperate from such false Prophetts as your self, to come out of *Babell* &c. And in the true Church to reprove & withstand anie sinne or traditions of men, in due order, only to be guided & gouerned by CHRISTES lawes & ordinances: In all this I trust you shall not find anie Anabaptistrie in the freedome we professe: this is the truth of the Gospell, wherbie we are made free. Thus then we still affirme, that they which stand in
open

open known bondage to sinne, are the seruants of sinne, and not of CHRIST, till they repent, by outward profession. Furder, that all which stand mebers of your parish assemblies, stand not members of CHRIST, by outward profession, but in bondage to a false & antichristian ministry, gouernment, worship &c. and the bond woeman & her sonne must be cast out. Furder, for all *Liturgies*, & other deuises of men, besides the canonically Scriptures & lively graces of his spirit, we hold they ought not to be brought into the publique assemblies, nor imposed vpon mens consciences; But if anie will write such, or reade such, let yt be for their priuate vse, as all other mens writings; we despise not any directions by word or writing, that may furder vs anie way to the practize of Gods ordinances, yet may they nether be imposed vpo mens consciences, nor be made a part of Gods worship. The Lorde therefore that hath thus far fourth discovered the chaff & mist of *Antichrist* delusions, euen to babes & sucklings, publish the glorious light of his blessed Gospell, that the people may see the counterfeite iuglings of all such false Prophetts, & come out fro amongst them, that you may be ashamed of your execrable wares, and forsake your *Romish* Priestthoode, and gyue glory to God, that yet offereth grace. Amen.

*Christ's unworthie Witnes for the truth
of his Gospell* JOHN GREENVVOOD.

F I N I S

THE DEFENCE OF

the Article:

Christ descended into Hell.

With Arguments objected against

the truth of the same doctrine: of one

Alexander Humes.

All which reasons are confuted, and the ~~same~~ doctrine
cleerely defended.

By Adam Hyll, D. of Divinity.

Magna est veritas & praevalet.

*The answer to this Treatise
by Alexander Hume
A. H. 15. Th.*



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